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Social Survey

An Editorial Setting Forth of the Important Happenings of
Recent Days in the World's Life and Work

World's Sunday School Convention

Report of the Triennial Convocation of Christian Teachers of
the Young

The New Theology

A Plain, Untechnical Talk on the Necessity of One's Theology
Being Always New. By Rev. A. Lyle De Jarnette

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MOTHERS' DAY.

No element in either national or domestic life is more important than the mothers of our country. Home virtues are the safeguards of our existence. Our mothers are their highest exemplifications. How better realize this and how better renew the early influence of either a departed or a living mother than by setting apart a day for her whose life was full of denial and self-sacrifice for her sons and daughters. No Memorial day can be richer in personal experience than one in which we hear again a mother's voice that is stilled and feel the touch of her vanished hand, or if she be living, give her the day with your presence in loving reunion one day for the many she gave you, or send her a line of greeting warmer than you have

been wont to do.—Governor Harmon of Ohio, in Proclamation to observe the day.

A DISTINCTION WITHOUT A DIFFERENCE

This doctrine of Mr. Roosevelt's is sound, every word of it. It is the same doctrine that Mr. William Jennings Bryan made familiar in his first campaign. He packed it into epigrammatic form in the phrase, "The man above the dollar." Mr. Debs, again, is firmly convinced that human rights conflict with property rights in a profound manner; while Count Tolstoy goes further still. In fact, the doctrine so solemnly set forth by Mr. Roosevelt leaves us exactly where it finds us; and every man Jack of us, from Senator Aldrich to Herr Bebel, can subscribe to it without fear that it will incommode him.—New York Nation.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Finishing One's Work

ARE YOU READY FOR A VACATION?

The question is not, Are your goods packed, your tickets bought, your place selected? Those are unimportant details.

Nor yet is it, Do you need a vacation? That we may take for granted. Everybody needs a vacation, if not because his work has worn him out, then because a change will bring to him new and richer outlook and energy.

But are you ready? Have you made the year such a year as a vacation naturally fits onto? As you look back over the year's work does it bring you a solid sense of progress in the thing you engaged in, a sense of real achievement, of completeness?

It is well for us before we go forth to our holiday to let the year pass before us in retrospect, to see it whole, to analyze it and to judge it.

We shall certainly find faults enough in it. We shall see where we tried and failed, and where we failed to try at all.

But in the years of most of us the constant, persistent flaw that runs through all the days and that now mars the total cycle is the sense of incompleteness—incomplete from day to day, incomplete now that the year is done.

We learn many arts and tricks of living. But one art we master only by much struggle and grace—what someone calls "the fine art of finishing."

We are ever in arrears. Much of today is taken up with doing what we should have done yesterday. Much of next year will be taken up with doing what we should have done the past year.

There is no better time to face the perverseness in our nature that is responsible for this rag-edged character of our days and years than just before we go on a vacation.

It does not follow that we should penalize ourselves for our fault by giving up the holiday and turning back resolutely to our task again. But without morbidness we should faithfully examine our methods and motives of work and instruct our hearts in the secret by which the days may be built into next year like solid blocks of granite in a finished temple.

Let it be clear that by "work" we do not mean merely one's vocation—his business or profession. Nor yet do we mean simply what commonly is called "Christian work," for which the church affords so rich an opportunity. By "work" is meant all this and more.

One's "work" is what one ought to do.

It includes the daily task by which one's livelihood is made. It includes those courtesies and self-denials demanded of him who enjoys the privileges and inspirations of home and friendship. It includes the service of helpfulness in neighborhood and church. It includes the obligations for the enrichment of one's personality in mind and heart,—obligations based not in selfishness but in the ethical purpose to make oneself worth as much as possible in every relationship of life.

One's work, in a word, is one's life regarded in terms of duty. And it is the lack of wholeness, of completeness, the haunting sense of constant arrearage, that rebukes us as we earnestly look back over the year before letting it go.

In this work-aspect of our life, as in every other aspect, we find that Christ has provided help for us. We are well along toward practical salvation if we have learned to bring our days and years into the presence of Christ, the master Workman. Here as everywhere in our moral life Christ is without the sin for which our hearts now shame us.

Christ came amongst men as a worker. And at the close of his life he said without self-deception, "I have finished the work thou gavest me to do."

It was big work. It was busy work. No critic of Jesus ever called him an idler. There are the signs of strenuousness and vigor upon

every page of his biography. At twelve he assured his mother that he "must be about his father's business."

From the carpenter shop he passed into a strenuous public ministry. Here we find him engaged constantly. Crowds surrounded him. They formed at the door of the house where he was preaching. They came early in the morning with their sick to be healed. They broke up his holiday by following him around the lake into the desert place. Only at night had he leisure to pray.

No loitering, leisurely ministry here. Likely he was aged prematurely by his strenuous toiling, for some guessed him to be fifty years old when he was but thirty-two. His task was serious. The time was short. The will of God drove him on.

But as we watch the busy Master we cannot fail to observe his calm orderliness at his work. Each day seemed complete. He betrays no distraction due to unfinished tasks.

With a steadiness and balance that mark him one of the sanest of men he moves easily among his duties and keeps his work ever ahead of him. There are no arrears from day to day. Sleep came to him easily, as when he lay in the boat and slept through the tempest.

As disciples of Jesus, at work in mart and school, in home and church, no help from the Master is more needed than the help his example affords us in our workaday life. Christ possessed the art of finishing.

Like him we too should learn to round out the day and the year and be able at evening or at vacation time to say, "I have finished my work."

These unfinished tasks are what worry us. They deplete our vitality. They wreck health. They weaken our personal address. They prohibit our undertaking greater things.

Shall we not, before our vacation begins, carry all our unfinished tasks up into the presence of Christ, and with them our careless habit of leaving tasks unfinished, and get his secret of calm, of completeness?

There are two elements that enter into the secret of Jesus as a workman. He planned his work and he surrendered his will to his work with no reservation.

Christ selected his work. It did not come to him by luck. He was not just born to it. Neither did the Father thrust it upon him. All his intelligence and conscience were called into play in that searching experience of the Temptation, which might better be named, Christ Choosing His Life Work.

And in choosing his life work he limited himself. He recognized the impossibility of helping everybody, so he confined his work to the "lost sheep of the house of Israel."

Then, having chosen and defined his task, he surrendered his will to the doing of it. Again and again the Father spoke to him to assure him that He was well-pleased with his work thus far, and at the end he told his distracted disciples that he had finished his work and breathed upon them his peace!

This was the greatness of Jesus at his work: he took God into it. The Father was his Partner and Companion. The clear perception of God's presence brought the values of his work home to his soul. He saw that what God needed most was not that some man should succeed, but that some man should be faithful from dawn to the end of the day. Such a man, though he fail, God could make a Saviour.

It is immensely important if we follow Christ that we follow him in this as well as in other ways. It will bring an experience like a "second blessing" if we should at this end of the year lay our work alongside of Christ's work and let it be measured and judged by him.

Thus a new calmness, a new completeness, would come into the next year. And the vacation upon which we enter would prepare us to make the new year the brightest and best of our lives.

Winning Power Through Temptation

Temptation is common to us all. No one can escape it. It is inevitable. Much life means much temptation. Abounding physical life is a source of temptation. If we do not have to fight for the control of our bodies, we shall not amount to much in the moral realm. Nimbleness and comprehensiveness of intellect tempt men to despise the slow of wit and the mentally poor. Strong emotions tend to crowd out the sober thought that is needed to fit behavior to environment.

The desire of the moment may be so absorbing that it obscures the principles that have been chosen for the regulation of conduct. A healthy mind is interested in the present. It is a sign of weakness to ignore the demands of the moment and try to live in the past or in the future. But there is confusion when the lessons of the past and the hopes of the future are ignored. It is the part of a man to bring present desires into subjection to the needs of the whole life. Strength comes to him who does not permit the intense momentary desire to be the sole standard of action.

The knowledge that all men are tempted enlarges our sympathy and thereby increases our power. The man who thinks he alone has a hard struggle to maintain his standing with his conscience probably gains little from what he endures. He feels that the world is unjust to him. But let him become aware that no temptation has overtaken him but such as is common to man, and he will feel, if he is worthy to be called a man, that a sacred trust has been committed to him and that he cannot yield to temptation without betraying humanity. It is downright mean for a man to create difficulties for his neighbor by obeying appetite and by running away from painful duty.

We measure the worth of the virtues by what they cost. If we have rejected rich material rewards for the sake of truthfulness and honesty, we have a very high appreciation of these virtues. If the merchant knows that he could have increased his profits by overcharging, if the real estate agent knows that he could have induced a buyer to pay more for land than it was worth, if the editor knows that his circulation would be larger if his convictions had been of the marketable variety, these all have a genuine respect for themselves and they have a confidence in meeting men which they would not have if they had never had an opportunity to sell out their integrity.

We can do for others what they are willing that we shall do for them. The untried man does not have the confidence of other men. They do not come to him for advice and they turn from him when he freely offers advice. Nobody cares to listen to the opinions of a clumsy coward when he discourses on war. The brave and skilful veteran commands attention. The veterans of the spiritual army speak with authority and earnest persons give heed to them. The reformed drunkard wins other drunkards, not because he has wallowed in the mire, but because he knows the strength of the temptations that come to men. He invites men to follow him to victory; he does not stand on a pinnacle and shout directions to men traveling a road his feet have never touched. It is absolutely useless to preach to tempted men unless the preacher knows something of what they have to face.

Fulness of power is the possession of those whom temptation has driven to the throne of God. The weakest of men is the self-sufficient man. "Do you know what you are like?" said a wise friend to a young preacher who had exhausted himself in a foolish effort to be eloquent. "You are like a pipe closed toward the reservoir and open toward the outlet." The young man was looking in the wrong place for the source of power. He soon found that the desire to speak to the hearts of men must take the place of the ambition to be eloquent. Then he found that he was a co-worker with God and he became a great preacher. There is power in the man who commits himself without reserve to the divine order of things. Temptation is God's messenger when it reveals the weakness of the life without God and disposes it to accept help from above. "Power is made perfect in weakness." Doubtless the weakness meant here is that of individualism, of the man who tries to run the universe. When he realizes the futility of his efforts, he discovers God's way of doing things and begins to do something that is worth while.

Midweek Service, June 8. Luke 4:14; James 1:12.

Professor H. L. Willett recently delivered a series of lectures on the Life of Jesus in the Central church, Des Moines, Iowa, concerning which many grateful words have come to the Christian Century office from those who heard the addresses. The series was

largely attended by students and faculties of Drake University and other Des Moines colleges in addition to the Central church members and Des Moines' citizens. Evidently the minds of some who heard Dr. Willett are greatly puzzled over some things he said. Professor A. M. Haggard, of Drake Bible College, is reporting the lectures in a series of articles in a Des Moines paper. In his initial article he published a set of twelve questions which he had sent to one hundred of the most intelligent of Professor Willett's auditors, questions which would get at the impression made by the lectures upon the minds of these persons. The announcement of this questionnaire promised much. If the material gained by this method were organized systematically and set forth it would make "mighty interesting reading." And it was a happy inspiration of Dr. Haggard's to adopt this method. But we fail to find in the subsequent installments of his report that he has utilized his questionnaire in any serious and systematic fashion. In this we are disappointed. Having undertaken a good work like this, all those who are following Professor Haggard's report and analysis would wish him to complete it in a thoroughgoing manner. It is hardly a report of Dr. Willett's lectures to fill up five-sixths of the space with a dissertation on the writer's own conceptions of biblical method. The Christian Century has been expecting to get a good-sized, juicy clipping from The Christian-Union in the report of this questionnaire and having had our hopes built up by the initial promise of the enterprise, we cannot give up without making a little bit of a plea.

A good illustration of the reflex influence of missionary giving on the domestic activities of the local church is afforded in the case of the Hyde Park congregation of Disciples in Chicago. Three months ago this church of 165 members undertook and carried through a campaign for backing two missionaries in China, Mr. and Mrs. Guy W. Sarvis. The story of that achievement was told in The Christian Century at the time. What they did put their modest church at the head of all the churches of the brotherhood in the matter of missionary giving, and at the head of all the churches of Chicago, of all denominations, in this same grace. And now comes a letter to our desk indicating that this same membership which has given far beyond the conventional amounts to foreign missions, is squaring itself to attack its local debt of \$2,100. It hasn't been accomplished yet; it is just being proposed. But we believe the spirit and the self-sacrifice that made the raising of \$1,200 for foreign missions possible will do this other also. All our Chicago churches will watch the Hyde Park congregation's undertaking with eagerness and applause, and, perhaps, with the faith to see that the way of their opportunity lies in their going and doing likewise.

A Missionary Secretary in the United States senate!—this is a proposal growing out of the Laymen's Missionary Congress held in Chicago recently. The secretary whose name is proposed for this political distinction is Mr. Robert E. Speer, leader of the Presbyterian church in things missionary. The proposer is The Living Church (Episcopalian), whose editor was that much impressed with Mr. Speer's splendid address on "Christianizing the Impact of the West upon the East." "If public men of affairs," says our Milwaukee contemporary, "could have heard the magnificent address of Robert E. Speer, we believe it would have occurred to very many of them, as it did to us, that Mr. Speer might be the best and most available man that New York could select for the senate in succession to Mr. Depew. Certainly Mr. Speer showed himself a statesman of high rank in that address; and it would be a great step forward if men of his sort might be found in the United States senate."

The University of Chicago will send another Travel Class to Egypt and Palestine at the end of January next. The class will be under the direction of Prof. Theo. G. Soares. Professors Mathews, Willett and Price have taken previous classes. Some of the members work for University credit and some join the class for the benefit of the lectures on history, literature and archaeology. Correspondence work is done during the months previous to sailing. The class next year will spend five weeks in Egypt, five weeks in Palestine, including two weeks' camping, a week in Constantinople, and visiting Greece, will close at Naples about the middle of May. Those interested may address Professor Soares at the University.

Social Survey

Loss of Life in Factories and Mines—Bad Revelations.

The Bulletin of the Bureau of Labor for September, 1908, stated that, while it is impossible to secure accurate figures of the number of accidents, fatal and otherwise, occurring among the working people of the United States, it was estimated that during that year the number of fatal accidents among occupied males would be between 30,000 and 35,000, and many times that number of non-fatal accidents. In every fatal accident, of course, one life is lost, and in some cases the loss of life runs into the hundreds. In the non-fatal accidents many are wounded and maimed for life. John Mitchell put it none too strongly when he stated in a recent speech that continual war between two great nations would be no more disastrous to human life than are accidents in our industrial world.

A Concrete Example.

The American Federation of Labor is now urging upon congress that it make an investigation of steel plants throughout the United States with special reference to ascertaining their health conditions and their precautions for preventing accidents. Such an investigation would certainly be in order. As a concrete example, the coroner's records show that in the Illinois Steel Company's plant at South Chicago there were forty-one fatal accidents last year, resulting in the deaths of forty-six men.

Steel Magnates Indifferent.

The Federation's representative declared before the congressional committee that the steel magnates are indifferent to the welfare of their employees, as illustrated by the recent investigation of the Bethlehem plant, where it was found men were compelled to work seven days a week and twelve hours a day. If the public health is to be guarded by the federal government, he would have some legislation which would in a measure protect workmen whom he described as helpless under the systems which prevail. These men, utterly exhausted by the excessive strains placed upon them, grow weak and fall victims to accidents. The awful death rate was emphasized by the citation of plants in Ohio, where in one instance enumerated it amounts to 30 per cent a year. The deaths covered are only those caused by violence and not due to natural causes. A plant employing a force of 900 people has in the last nine years killed 1,200 workmen, he said.

Coal Mine Disasters.

During the year 1909 more than 500 men lost their lives in coal mine disasters in the United States. In Illinois and Pennsylvania alone during 1907 coal mine disasters left 910 widows and 2,074 fatherless children. A large percentage of these accidents could, no doubt, have been prevented had proper precautions been taken.

What Is to Be Done?

What must be done about it? Accidents will happen, in spite of everything that can be done to prevent them. True; but by safeguarding machinery, factory inspection, etc., their number can be greatly reduced. Some of the European countries are far ahead of the United States in these respects. A full public report, with nothing suppressed, of every industrial accident would be an excellent thing. It would point out the danger spots, and that is what is needed.

Carnegie Hero Fund.

Thirty-two awards of medals for heroism were made by the Carnegie Hero Fund Commission last week. Seven silver and twenty-four bronze medals were ordered struck off for the fortunate ones, while monthly pensions aggregating \$190, death benefits of \$4,880, and special awards totaling \$13,100 were made. The cash awards were to liquidate mortgages and other indebtedness, and for educational purposes. In thirteen instances the heroes met death either in the act or as a result of injuries received. Five rescues were made from injuries or death by train, two from fire, one from electrocution, fourteen from drowning, four from suffocation in wells and tanks, five in a mine cave-in, and one from a runaway. The commission has found through its agents, who go all over the United States and Canada, that it is harder to find heroes than it is to reward them. The commission last week considered reports on fifty-three cases, and threw out twenty-one. Since the fund was inaugurated, a little over \$500,000, one-tenth of the original donation, not counting its own earnings, has been spent, and half of this went for the relief of sufferers from disasters. 336 medals have been awarded. There are 788 cases pending and 3,701 applications have been refused.

U. S. Steel Pension Fund.

The United States Steel Corporation has established a fund of \$8,000,000 for pension purposes, which, by agreement with Mr. Andrew Carnegie, will be consolidated with the \$4,000,000 fund heretofore created by him. The aggregate amount will be known as "The United States Steel and Carnegie Pension Fund." The net proceeds will be administered by a board of twelve trustees for the benefit of employees of all subsidiary companies of the United States Steel Corporation. Eight of the trustees have been appointed by the corporation and four by Mr. Carnegie. At the same time that this generous announcement was made, information came to the effect that at the Bethlehem Steel Works at South Bethlehem, Pa., 2,322 men worked twelve hours a day for seven days a week, a large percentage of these laborers earning only 12½ cents an hour, or \$11.22 a week. Of course these unfortunate workmen had no union.

British Ship-Building.

This will be a boom year for British shipbuilding and engineering industries. From the returns compiled by "Lloyd's Register of Shipping" it appears that, excluding warships, there were 386 vessels of 1,057,636 tons gross under construction in the United Kingdom on March 31. They included 349 steamships with a gross tonnage of 1,052,887 and thirty-seven sailing ships of 4,749 tons. The total cost of warships and floating docks to be constructed during the coming eighteen months is put down at \$296,250,000. The proportion of the cost of shipbuilding which is spent for labor is estimated at 70 per cent. Spread over thirty months, this means that for each of 130 weeks nearly \$1,600,000 will be paid out in wages, giving constant employment for that period to an average of 182,200 men at \$8.50 a week.

Raising the Maine.

After twelve years, the ill-fated battleship Maine is to be removed from the Havana harbor, and the bodies which went down with the vessel will be interred in the national cemetery at Arlington. The bill providing for such removal and burial, has been passed by the House and by the Senate.

William Warns Against Beer Drinking.

Enemies of prohibition are always calling attention to Germany as an example of the right kind of a "personal liberty" country, where beer drinking is a national custom, and is a promoter of happiness rather than a detriment to the people. But now comes the Kaiser, himself, condemning "the beer swilling habits" of the German people. Writing to a freshman in Freiburg University, who has just joined a students' organization noted for drinking great quantities of beer, he earnestly warned the lad that the drinking habit is seriously damaging not only individual students but the German nation, with the result that both are falling behind foreigners, particularly the Americans and the English, who, in consequence of their more sensible ideas regarding drinking of youths, show in later years much greater power of resistance in the battle of life. The Kaiser has set a splendid example by refusing to have alcoholic drinks of any kind, a big help to the cause of temperance in Germany.

Labor Party Controls Australia.

For the first time in its history Australia is now ruled by the Labor party. They have held the balance of power before, but now they have a decided majority in the legislature. They favor a graduated land tax, and propose to establish a method of insurance against unemployment. Their most popular proposal, however, is to establish a federal arbitration court, which shall be supreme in settling industrial questions. Strange to say, they are in favor of giving the federal government control over land and immigration matters, and greater financial resources. In other words, they favor a strong central government, which seems rather remarkable in a workingman's party.

Imprisonment for Taxes.

It falls strangely upon American ears to hear about people being imprisoned for non-payment of taxes, but that is what takes place in England occasionally. Recently a Baptist minister, Rev. S. J. Ford, was sentenced to jail for two months, for the non-payment of his "poor rate." He is a non-conformist, and what they call a "passive resister." His refusal to pay the tax-rate was on the score of conscientious objection to the sectarian portion of the education rate. He was willing to pay the poor rate part of it. Mr. Ford is a man of marked character, and is very popular with his congregation. There is a good deal of indignation about the matter. At Leicester recently, two ministers, Rev. Mr. Thompson and Rev. Mr. Jenkins have been imprisoned as "passive resisters." This is the seventh experience of the kind for Mr. Thompson and the fifth for Mr. Jenkins, so they are becoming somewhat accustomed to it. This is what comes of mixing up church and state.

Great Tunnel in South America.

The time is not far away when great things will be going on in South America; in fact they have begun already. For instance, the great Transandine tunnel, giving direct railway communication between Buenos Ayres and Valparaiso, has been completed. This is the first tunnel to be built through the Andes, but it is not likely to be the last. It is nearly two miles in length, and with the exception of a slight curve at the eastern entrance it is absolutely straight. Argentina is very proud of it. The revolution, by the way, which ended in the independence of Argentina six years later, began in 1810.

Alpine Accidents Increasing.

Statistics of fatal Alpine accidents pub-

lished in Vienna show an alarmingly rapid increase in the last few years. Fifty-three climbers were killed in 1901, but in 1908 the total was 108, and in 1909 no fewer than 143.

Germany Slies at U. S. Bonds.

Under the heading of "A New Invasion of American Bonds" the Berliner Tagblatt comments upon a New York telegram reporting the proposed placing of American bonds in Germany. It says: "Whether the German money market is strong enough to bear blood letting to the amount of a quarter of a million of marks through taking over these American bonds through German banks must be regarded as doubtful. It would not be amiss if a breath of the mistrust which has long existed in England were transmitted to the German banking world."

A Term of Reproach.

Stories of graft and corruption in three states—Ohio, Pennsylvania and New York—occupy columns in the newspapers. All these stories of legislative corruption concern business matters. We are fond of blaming legislators for graft, but first and foremost the blame is on business men, Commercialism, which should be an honorable word, has come to be a term of reproach. Honest business men know the truth and feel a sense of shame at these exposures.—W. J. Schieffelin, President of the New York Citizens Union.

France's Old Age Pension Law.

The old age pensions bill was passed recently by the French Chamber of Deputies by a practically unanimous vote. France has had such laws before, but they were inadequate. It is believed this one will be satisfactory. It will affect about eleven and a half million people. These will be obliged to contribute to the fund. Besides, there are about six million peasant proprietors and small owners who may come in or stay out, as they choose. Men workers must pay \$1.30 a year into the fund, women workers \$1.20, and youths 90 cents. In each case the employer contributes an equal amount. At sixty-five a worker will receive a weekly pension of about \$1.44, provided he or she has made not less than thirty payments. In the meantime, workers of sixty-five and over will be given an annual allowance not exceeding \$19.36. The fund from which the pensions are to be paid will be accumulated from three sources: contributions from the workers, contributions from the employers, and an annual life allowance for each pensioner by the state of \$12.08.

Investments in South America.

Why is it that so little North American money is invested in the industries of South America? Here is the Argentine Republic, for instance, with an area one-third as large as the United States, and having one city, the capital, with a population of more than a million, with exports amounting to over \$350,000,000 a year, and with vast agricultural and manufacturing possibilities, yet very little capital from the United States is invested there. John Bull's interests (and John is a wise one when it comes to investments) amount to almost \$2,500,000,000, and the Germans and Italians both have large financial interests. Perhaps our North American capitalists are awaiting the completion of the great canal.

Reversing the Process.

America is doing good to Europe in a reflex way. Every year a considerable number of Europeans who have come to America as emigrants return to the fatherland, some

on a short visit, but many to remain. As a rule, the latter are people who have made considerable money in the western "land of promise." These people take back with them the new ideas they have gained by their contact with our civilization. Especially is this true of Italy. Many who have thus gone back have been converted to Protestantism during their stay in America, and in numerous cases they have begun and are carrying on a work of evangelization in their native towns. They are eagerly listened to, for have they not been abroad in the world, and seen and heard strange things? Often these earnest men have succeeded in arousing whole communities. If Italy is to be spiritually regenerated, it may be largely due to their work and influence.

New Labor Exchange.

The operations of the new labor exchanges will, it is said, have a marked effect on this year's emigration from Scotland to America. They have been working for about three months and Scotland has taken far more advantage of them than England. So much is this the case, indeed, that there are people who say that they will make the finding of work at home so much easier that men who would otherwise emigrate will stay in their own country. This is, of course, only an anticipation, but there is no doubt whatever that the exchanges in Scotland are proving valuable additions to the machinery of social government. That in Glasgow has been especially successful and leads the way for the whole country, at least outside of London, in the number of people for whom it has found employment. Within the first month it was the direct means of finding work for about 2,500 applicants—men and a fair number of women—who would otherwise have had to tramp from place to place, meeting rebuffs at every gate, and becoming more and more discouraged as the prospect of a start became more and more remote. Apart from the exchanges the improvement in trade that is now making itself felt pretty well all over the country, will tend to restrict the emigration this summer of anything like large numbers of artisans. The shipbuilding industry of the Clyde is in better condition than it has been for three or four years, and most of the yards are now employing about their average number of hands.

Smaller Circulating Notes.

Announcement is made that the secretary of the treasury may recommend that our circulating notes—that is, our paper money—be reduced in size. The reduction, it is said, would mean a saving of \$500,000 a year to the government in paper and engraving. The further suggestion is made that the notes of different denominations be made of different sizes, which would be an additional safeguard against mistakes, counterfeiting, etc. The suggestion is a good one. Such an arrangement would resemble that in vogue during and after the civil war, except that the bills, or "shinplasters," of those days were in denominations less than a dollar, going as low as 3 cents.

Brewers Own the Saloons.

No wonder the brewers of Massachusetts bitterly opposed the enactment of the "bar and bottle" bill, which recently became a law and which goes into operation next year. They had good reason to do so. More than 80 per cent of the retail liquor trade of Boston is controlled by them, and this law takes from the saloon the right to sell bottled liquors. If the truth were made known it would probably reveal that a very large percentage of saloon-keepers everywhere are in bondage to their bosses, the brewers, through mortgages and other legal instruments.

Chicago's Home Coming.

Chicago is to have a home-coming week that will surpass anything of the kind ever carried out, if present plans carry. At the last meeting of the Convention Bureau of the Chicago Association of Commerce the matter was taken up and the work of arranging the details was left in competent hands. The exact date has not been decided upon but August, 1911, is favored and it is proposed to make the event so novel and featureful that it will draw to Chicago tens of thousands of people who claim this city as their home as well as many visitors from all parts of the United States and Canada.

Iowa's Insurgents Speak.

The speeches of the Iowa senators at the Des Moines rally of insurgents were marked by a severe arraignment of leaders of the party and by a denunciation of the tariff. Senator Dolliver took the measure up schedule by schedule and denounced it as a bill deliberately framed to exploit the people of the United States in the interest of the trusts. He went further and declared that President Taft in his Winona speech had used as his principal argument in favor of the new tariff law a table of figures which was not only false and deceptive, but was prepared with the deliberate intent of deceiving the country. Senator Cummins confined his remarks more to the state politics, but he arraigned Messrs. Aldrich, Cannon, Payne and Dazell as men who looked at all vital problems from the corporate standpoint.

Political Readjustment.

In the turmoil and confusion inseparable from the approaching realignment of parties in America, it is well not to lose sight of one of the fundamental moving causes beneath the present one—and that is, the emphatic and conclusive reaffirmation of the democratic principle in American government. For instance, the insurgency of Cummins and Dolliver in Iowa would have ravelled into a fiasco had not the people been behind it. A year ago, it was an axiom with the complaisant politicians that the middle west furnished the dead-line for the "insurgent heresy." Today the beacon fires of that same "heresy" burn brightly in the once rock-ribbed Massachusetts. In New York the same note is sounding, in principle if not in appellation. In Maine and Rhode Island, long dominated by the trusts through the republican party, the spirit of insurgency is manifest. In virtually every eastern state, with the possible exception of Pennsylvania, the yeast is working, sometimes silently, sometimes in an audible ferment. In the south, the sentiment that gives vitality to insurgency is equally active, but it travels under other designations.—Atlanta Constitution.

Strikes in Australia and New Zealand.

Strikes were formerly very prevalent in Australia. The Australian working man is to all intents and purposes a Britisher, and all Britishers are disposed to strike for their rights. In Victoria, one of the most important political divisions of Australia, certain labor laws were enacted some years ago which have had the effect of pretty nearly doing away with strikes. The chief features of these laws are arbitration and conciliation. New Zealand has had a similar experience. In that country all industrial disputes are settled by a court of arbitration, and its decision is final. Not only so, but the court makes its own rules and chooses its own methods in arriving at judgments and making awards. This unique tribunal is said to use common sense instead of legal technicalities in its work.

World's Sunday-School Convention

Washington Thronged for the Most Cosmopolitan Gathering Ever Held on Continent

REPORTED FOR THE CHRISTIAN CENTURY

Unprecedented for its cosmopolitanism, unequaled in the magnitude of its constituency, and unsurpassed as a spectacle, the World's Sixth Sunday-school Convention in Washington, D. C., May 19-24, marks an event in religious history.

President Taft was not alone in expressing amazement over the size and character of the convention. He looked out over a sea of six thousand faces on the opening night, while outside the convention hall a still larger number of persons congregated, unable to enter. Nearly twenty-five hundred of the official delegates wore red ribbon badges with the legend "North America." Some five hundred others wore blue badges bearing the names of more than fifty different nations, as remote as China and South America, Turkey and Australia. In addition to these three thousand official and representative delegates from every state and province in the United States and Canada and from foreign lands, there were about seven thousand unofficial delegates or visitors. Sometimes three and four simultaneous convention sessions were inadequate to hold the throngs.

A Great Spectacle.

It was a spectacular convention. The great Men's Bible Class Parade on the afternoon of May 20 opened the eyes of Washington to the virility and masculinity of modern religion. In order that some members of Congress might march in the parade, as they did, and that others might witness it, Congress adjourned early on the day of the demonstration. Torrential rains immediately preceded and followed the parade, largely reducing the ranks; nevertheless five thousand men in a bannered procession a mile long marched down Pennsylvania avenue, and were reviewed at the Capitol by a throng of ten thousand persons.

All these marching men belong to the Sunday-school, and the thought uppermost in the minds of many of the spectators who lined the sidewalks was expressed on one banner, "Where the men lead the boys will follow." A huge mass-meeting for men, with ringing speeches by Rev. Dr. Homer C. Stuntz and Rev. Dr. S. Parkes Cadman, followed the parade. At the same time two big meetings of women delegates were in session.

Another spectacular feature of the convention was a great open-air gathering on the east steps of the Capitol, when a multitude of people joined in the singing of Christian hymns.

The demonstration accorded President and Mrs. Taft—whom the former introduced to the cheering throng as "the real president"—stirred the nation's chief executive greatly.

Met Under a World Map.

The convention sat with a monster map of the world before its eyes. The official button showed the globe with a red cross superimposed thereupon. Part of each day was given to a "Roll Call of Nations." The ends of the earth came together at Washington.

Strikingly, the note of international peace resounded from session to session; the depth of conviction upon this subject which possessed the delegates made the gathering worthy to rank among the great peace conferences.

On the closing night of the convention there was a tableau of seventy-five children reproducing the picture which this conven-

tion has made famous: "The Twentieth Century Crusaders." The children of many nations gathered under the Sunday-school flag. At the same time delegates from many lands—Korea, China, India, Japan, Mexico, Brazil, Turkey, etc.—gathered on the front of the platform and all sang together to the one tune, but each in his own tongue, one of the familiar Christian hymns that is sung the world around.

The World's Largest Organization.

The statistics of the convention were presented at this time, the flag of each nation being added to a display stand as the figures from that land were given. The total showing is 27,888,479 members, of whom above 16,000,000 are found in the United States and Canada. This includes 2,500,000 officers and teachers; the number of schools reported being 285,842. All ages from octogenarians and other adults by the million to infants on the cradle roll and in the kindergarten department are now found in the Sunday-school. This vast company is scattered over the habitable globe, the increase in non-Christian lands being especially noteworthy.

Various factors combined to make the convention a missionary occasion. Many distinctively missionary addresses were made. The presence of several hundred missionaries helped. So did the Missionary and Educational Exhibit. The realization that the agency which deals with childhood is the most potent evangelizing force contributed powerfully.

The wide-spread observance of World's Sunday-school Day, in more than two hundred languages and dialects, as reported to the convention by cables from various lands, was a real missionary factor. Literally thousands of sermons upon the religious training of youth seem to have been preached upon that day.

Remarkable Action Taken by the House of Representatives.

The resolution for adjournment by the House was in part as follows:

"Whereas, There will be convened in this city on Thursday, May 19, 1910, the World's Sunday-school Convention, composed of representatives of all religious denominations; and

"Whereas, There will be represented at this meeting practically all the civilized nations of the earth; and

"Whereas, The people of the United States have always stood abreast of the foremost advance of the Christian religion; therefore be it

"Resolved: That as a mark of respect to the delegates assembled, as well as to the cause they represent, and for the further purpose of permitting the members of the House who may desire to do so, to participate in said parade, the House of Representatives do adjourn not later than 4 o'clock p. m., on Friday, May 20.

The President Speaks.

In his address, President Taft said: "One remark of your presiding officer sank so deep in my mind that I hope he will continue to pray for the president of the United States. My experience is that it is needed. It is a great honor to welcome to Washington, the city beautiful, a world's convention at a time when the city is so beautiful. From all parts of the world I welcome here the representatives of one of the three or four institutions that are making the world

better, more moral and more religious. Youth is the time to inculcate in their minds the things which are lasting. Public education is teaching morality in general, but that is not enough. Public education is not distinctively religious education, and many are of the opinion that education is dangerous unless associated with religious education. We are all agreed, Protestant, Catholic and Jew, that Sunday-school education is necessary to insure moral uplift and a religious spirit. Such a movement as the Sunday-school movement we ought to encourage and welcome."

Dr. Meyer's Sermons.

Dr. F. B. Meyer, president of the World's Sunday-school Association preached the sermon. His subject was "The Possibilities of Child Life." The text, Psalm 8:2: "Out of the mouth of babes and sucklings hast thou established strength, because of thine enemies." Dr. Meyer said in the course of his sermon:

"Very various are the fabrics cast off from God's creative looms—the foundations of adamant, the veil of waters, the rainbow mist, ether and star dust; but among them all, none is to be compared to the soul-plasm, enshrined in the nature of a child, and which is capable of being shaped for endless destinies. Jesus Christ discovered the child, and the child discovered Christ. There are two types of religion. The first, that of the understanding, the religion of the schools, the creeds of the scholastic type, and the heritage of church councils. But these will never still the enemy and the avenger. The second is the religion of the heart; the religion of the child, which reflects the over-arching step. The love which is attracted by nobility and purity; the thought so deep because so artless; the faith that finds irresistible reason in the beauty and goodness of things; the snowy innocence which becomes the purity of fire; the forgiveness which takes no account of evil."

John Wanamaker's Address.

"Neither stars of the night," said Mr. Wanamaker, "nor the sun of the day, nor the angels in heaven can look down upon another such sight upon this earth as great as the world's whole army of the Sunday-schools. The larger half of it in number of schools, number of teachers and officers and number of scholars, is in North America, and, all told, in this country alone in round figures, is not less tonight than fifteen millions strong."

"The Sunday-school was not evolved—it was revealed. It is not an agency of man's device—it came to man through the mind and heart of God. Men have not always taken account of this, but they are beginning to take a fairer account."

Dr. Cadman's Stirring Talk.

Dr. Samuel Parks Cadman said: "The hour has now come when this convention must cease to rely on its magnitude, or quote numbers and excitement as though these were the sources of power. Let us, in simple, unalloyed faith, rest our cause on God alone, and on his Son, whom he has sent. It is in this attitude of mind that we should survey the triumphs of the Bible in the histories of past civilization. Then shall we better understand the secrets of progress, and know how it comes to pass that the scepter has been transferred to Berlin, London and Washington."

"Some pious souls imagine this transfer of authority and rule was due to a heavenly fiat that ordained that Teutonic civilization should predominate; such an ascription is an escape from any adequate explanation. The reason why we are the head and front of international superiority is in this—our fathers played the game; they followed the laws that govern, they obeyed the teachings that instruct, and when I heard today that the House of Representatives had adjourned in honor of this convention, I reflected that they did themselves credit by that action. We could have welcomed the Senate here, and I have no doubt that august body would have received benefit, and the Speaker of the House would have been wise if he had appeared with them.

Religion the Root of Growth and Power.

"For politics and the growth and decline of states have their root in people's religion. The story of their faith lies behind every other record, and if we can maintain that story as did the ancestors of Germany, Scotland, England and Scandinavia, then we shall continue to prosper. If you study the maps of territorial arrangement and expansion of nationality for the last four hundred years, you will speedily see that the Bible-moving, Bible-reading communities have risen to supremacy. The Book has been the mother of lawful freedom, the friend of literature, the companion of conscience and the guide of individual and aggregate humanity. It has kindled a sacred flame in our cold northern hearts. It has empowered statesmen, inspired poets, wrought righteousness, ended

innumerable evils, and promoted an equal amount of positive good.

A Christian Proclamation.

"We are here to proclaim in the name of the New Testament that useless wars shall cease, and that the vast and ruinous expenditures for battleships and battalions must be curtailed by the stipulations of Christianized politics. Diplomacy must bow to the King of Kings far more in the future than it has hitherto done. We are here to say that saloonism, and gambling, and vice are sentenced to death by Almighty God, and an invigorated church must see that the sentence is progressively and duly carried out. And our children, than whom nothing can be dearer or nearer to us, must have the same access to the one Book that created modern Europe's better side, and handed back to the people the usurped monarchies of their primogenital liberties and privileges."

Drew the Color Line.

In spite of all the fine talk and heavenly professions of brotherhood, there was an attempt to draw the color line. No place was provided for the colored Sunday-schools of the city in the parade or on the floor. President Meyer side-stepped the issue on the ground that he was a "Britisher" and not familiar with such issues. But Dr. E. Bourner Allen had something to say about it when his turn came at a later meeting, and he was cheered and re-cheered for his utterance. "This brotherhood of Jesus Christ," said Dr. Allen, "does not limit itself to one country or to one race. It proposes to help any man on the Jericho road, whether

he be black or brown, red or yellow, ignorant or learned, whether he lives in America, China or Africa. I want to take this opportunity of saying, in referring to this civilization of brotherly men, that it will not refuse to walk with any man under the banner of the cross, no matter what his race, and, incidentally, that it will not refuse to play with any man under the banner of the cross."

A Whirlwind of Money Raising.

For the first time in its history, the World's Association tried to raise a budget for the expenses of the ensuing triennium. The sum asked for, \$75,000, was all secured in a few hours. Marion Lawrance started the enthusiasm when he and the Rev. Carey Bonner, secretary for Great Britain, clasped hands and made the pledge. While these noted Sunday-school workers clasped hands and made their demonstration of embracing one another it became contagious, and men were manifesting their joy over the pledge by hugging each other in many sections of the great audience.

Former President E. K. Warren of Michigan subscribed \$2,000, of which \$1,000 was for Dr. Meyer and \$1,000 for the Rev. Dr. George W. Bailey, chairman of the executive committee. It had been suggested that a number of life memberships in the World's Sunday-school Association be created by the payment of \$1,000, and Mr. Warren thus made the two men named life members.

Mr. Warren also gave a reception at the Arlington Hotel to foreign missionaries.

D. George W. Bailey of Philadelphia, is the new president of the association.

W. J. Bryan on the Liquor Traffic

Holds that Personal Liberty Cannot Stand Against Rights of Community

Under the auspices of the Catholic Total Abstinence Union of Chicago, William Jennings Bryan delivered an address to a large audience at the Auditorium on the liquor traffic and its prohibition. Inasmuch as the plea of personal liberty is much urged by friends of the traffic in Chicago, Mr. Bryan devoted his address largely to that phase of the subject.

"Personal liberty," said the distinguished speaker, "is a phrase which is used a great deal by those who oppose legislation on the liquor question. It is time that we had a definition of 'personal liberty.' We are all opposed to any unnecessary restrictions upon personal liberty, and yet we all are in favor of such restrictions as may be necessary. The question is, what is necessary?"

A Surrender to Society.

"The individual surrenders a certain amount of his personal liberty when he enters society. He makes this surrender in return for the advantages derived from society. For instance: If a man is living on a desert he can ride his horse as fast as he pleases. But he cannot run his horse on a public highway. He cannot gratify his love for horse racing at the risk of the lives of others.

"Every city fixes a speed limit. Even the liberty of the automobilist is restricted at times, and he is compelled to reduce the speed of his machine to a point that is considered safe. And so with the restriction upon the sale and use of liquor. No individual can claim a right to use liquor in such a way as to infringe upon the equal rights of other people.

"I would not favor legislation forbidding use of liquor at any time or under any circumstances. I would consider this an unnecessary limitation upon the liberty of the

individual, but I am in favor of such restriction as may seem necessary for the protection of society.

The Unit in Prohibition.

"There is a good deal of discussion at this time over the unit. That is, as to whether the power to regulate the liquor traffic shall be vested in the town, in the precinct, in the county, in the state, or in the nation. I hold that every unit ought to have authority to act on this subject, except as restrained by a larger unit. That is, that the block, the ward, the city, the precinct, the county, the state and the nation should have the undisputed right to exclude the sale of liquor within its limits, or to fix such restrictions upon the sale of liquor as the people of the unit may deem necessary for their protection and welfare.

Answers an Objection.

"It is sometimes objected that this rule does not work both ways. That is, that while a county has the right to close all the saloons within its borders in case the county goes dry, that a victory for the wets does not give authority to open saloons anywhere and everywhere within the county. But this is not a valid one.

"The saloon differs from all other businesses in that no one regards it as a blessing. It is not defended as a good thing. It is not an educational center. It is not an economic or moral asset to a community. It is a nuisance, and only tolerated when it is believed to be necessary. It cannot be defended at all if the community does not want it.

"No one would be willing to stand sponsor for the doctrine that a saloon ought to be forced into a town against the wishes of the people of the town. But the right of the people of the community to protest is so well

recognized and so firmly established that I need not discuss the matter.

Must Recognize Authority.

"What I want to emphasize is that there ought to be no objection to the exercise of authority by any unit. The liquor dealer ought to be content to sell where his services are desired, and the manufacturer of liquor ought to be content to dispose of his products among those who desire them. He is entirely outside of his sphere when he attempts to force his business upon a community or to interfere in decisions upon the liquor question.

"Whether liquor should be sold or not in any community is a question which the community can determine better than outsiders, and I have no disposition to lay down rules upon this subject. If the people of a block object to having a saloon in the block I think they ought to have a right to exclude it. If the people of a ward object to having a saloon in the ward, I think they ought to have a right to exclude it. If the people of a town object to having a saloon in the town, I think they ought to have the right to exclude it. If the people of a county object to having a saloon in the county, I think they ought to have the right to exclude it, and so with the state and with the nation.

Saloon A Menace.

"If, on the other hand, the people of any unit desire a saloon, they ought to have it, provided the people of the larger unit consent. It cannot be argued with justice that people of any ward or town or county shall have the right to open saloons without consulting a larger unit, because the saloon at its best is a menace and a demoralizing influence. Moreover, it increases taxes and jeopardizes both property and life. All who are in a position to suffer from the existence

of a saloon have a right to a voice in deciding whether it should be permitted to exist."

Federal Nullification.

Turning to the question of federal interference with prohibition laws in the states, Mr. Bryan said:

"The interstate commerce clause of the Constitution has been used in the nullifying of state laws on the liquor question. I believe that we ought to have an act of Congress recognizing the right of a state to control shipments of liquor the moment the liquor enters the state. If the state can be intrusted with the enactment of laws for the protection of the home, for the protection of property and for the protection of life, it ought to be intrusted with the enactment of

liquor laws. If the state can be intrusted with the imprisonment of the individual and even with the taking of human life, surely it can be intrusted with the control of the use, sale and transportation of liquor within its borders.

Government Should Not Be In Partnership With Lawbreakers.

"The federal government should not be in partnership with lawbreakers. I believe that we should have a congressional statute prohibiting the issuance of a federal license except where a local license has been issued. Objection has been made to this on the ground that the Constitution would prohibit such partiality in the issuance of federal licenses.

"Without attempting to decide this constitutional question I venture to suggest that the same end might be reached in another way. The law might require every applicant for a federal license to furnish proof that he has published notice of his application for a federal license and has served written notice upon the local authorities; in this way the local authorities would be put upon their guard. Certainly no objection can be made to such a measure.

"If the federal government cannot withhold a license in dry territory, it certainly cannot do less than require that the local authorities shall be notified of the intention of the local dealer to sell liquor in violation of liquor laws.

A Talk on New Theology

A Sensible and Reassuring Interpretation of Progress

BY REV. LYLE DE JARNETTE.

There are some people, who, when you mention the term theology, begin to blink their eyes or do something very fantastic, because they do not like the term; but anybody who dislikes the term theology does not understand what it means. I remember not long ago of hearing a preacher say, "Why, we do not need theology." But that is the thing we need above everything else. We do not need dogmatic theology, sectarian theology, but we need theology.

We need a practical theology, a kind that is helpful to us every day. It is true every man has a philosophy of life. "I do not know anything about philosophy," some one says. But your way of looking upon life is your philosophy of life. Your way of looking upon God is your theology of God. You all have a theology; it may be a very ignorant or false kind, but you have a theology, because you have, or think you have, a conception of God. When I talk to you about your theology I mean to be talking to you about your interpretation of God. When I talk to you about your philosophy of life I mean to talk to you about your understanding of the meaning of life. There are different kinds of philosophy and theology. Some people think that it is perfectly proper for us to love and look after our own selfish interests, regardless of others. Some people say, "That is not the right idea at all; we ought to look after other people." Some people say, "I believe God is a father, a God of love and mercy." That is their theology. Others may say, "I do not think of God that way at all. Somehow God seems to have made us his playthings." So whatever way you understand it, it is a matter of theology, a matter of philosophy, after all.

All Are New Theologians.

Some people just get scared at once when you begin to talk about a new theology. I remember not long ago reading from an editor who in many respects is a most excellent kind of man, but he was making a fussy noise and saying unkind things about the new theology, yet he is a new theologian himself. We are all new theologians. No man or woman believes wholly in the theology of the past century. If we did believe it we would be Hardshell Baptists or something of that kind, or perhaps materialists. How many of us are that kind of people? Then we are new theologians in a sense, because we do not believe the old interpretations of God. Alexander Campbell was a new theologian. If he had not been he could have stayed with the Presbyterians or with the Baptists as long as he wished.

The world needs a new theology today. I say that, I think, advisedly. Do you know the reason why the world has not more new theology today than it has? It is because the most of us as ministers have not the courage to say what we really believe. We get our sermons ready and then we trim them so as to be sure they will fit the past century's theology and thus be accepted by the people to whom we preach. But there are some people who are beginning to appreciate the fact that we do need a new theology and are brave enough to give the world what it ought to have. What are you going to do with the people who take exceptions? Why,



Rev. Lyle De Jarnette.

be as tolerant with them and as kind as we can. The last thing is to harshly condemn them. But these people who take exception to this new theology are often inconsistent. When they were younger they said, "We must break away from these old beliefs," and they broke away, and now since they have grown older, they say in effect, "When we were young we figured this out; you cannot improve upon it; you cannot see anything beyond what we ask." How did it happen that they saw and had sympathy with new things?

There are people everywhere who are saying, "I want to hear the old things." I have great sympathy and love for these people. You want to hear the old things because you love them, and yet do you not realize and

understand that, like it or not, we shall have to break away from some of the old things that we love so much. The world is built that way and some of you who have read the history of the reformers know something of their struggles. They said, "We must break away from the old things," and others said, "Some of these things are the things we have loved all our lives; must we give them up?" When John Wesley said, "We need to have a better interpretation of religion in this day," some people said, "John Wesley, you know we must hold onto the old Church. This we sacrificed for in our childhood," and they made it as hard as they could to blaze the way of religious truth. The same with Alexander Campbell. There were people who called him a heretic. Do you imagine that you could have stopped the world with Martin Luther or John Wesley? Why should we be so inconsistent as to say that if anything comes out today that is different from the theology of Alexander Campbell it must be heretical?

God, I think, must have meant for theology to grow. "We shall not go beyond Christ!" you say. Certainly, we shall not get beyond Christ. "We shall not get beyond God!" you say. Certainly, we will not get beyond God. But there is one thing we shall do; we shall come to understand Jesus better and learn better how to interpret God. I think the world is learning to understand God better.

Theoretical and Practical Theology.

There are two kinds of theology that might be called theoretical and practical theology. Theoretical is the kind you believe, and the practical theology is the kind you live. This explains why some people are theoretically intolerant yet personally most affable. We need the sort of theology we can live up to, the kind that helps us in our every day relations. It is necessary that in some way we should try to harmonize our thinking of God. You know why some of us are so upset intellectually. It is because we cannot quite make out any harmonious relation in our thinking about God and man. The better we can harmonize our thinking of God into a system the better we will understand life and the better we can live. A man says, "If there is anybody who is mixed up and does not understand where he is at I am that person." That is a good sign. That simply means that the moorings of your childhood will not hold you, so far as any traditional or sectarian or outgrown theology is concerned. It may mean that you are growing, and are thinking about these things for your-

self. Do you realize that God does not mean that even you yourself shall take a thing upon his say-so? The Apostle Paul understood that perfectly: "Whatsoever is not of faith is of sin," etc. You say, "I cannot understand a certain thing; I cannot see it that way." You are under no obligation to accept it. You do violence to your better judgment when you force acceptance. What are you to do then? If God says it then you ought to try to adjust your life so you can accept it, but not by forcing your belief. God is not saying, "This is the truth and you must accept it against your own thinking, against your own believing." Undoubtedly I think we come to think of things as God thinks of them, but not simply because God says so, but because He means for us to work these things out.

Beliefs Not to Be Forced.

You are a temperance man. Perhaps you teach the boys that they must stay away from the saloon, but will they stay away just because you tell them to? You do not always help boys that way. The best way to insure your boy staying away from the saloon is to teach him to use his own brain about it. If you are wise you show him why it is a dangerous place, why drinking liquor is a dangerous thing, and put it so it appeals to his reason, then you have made the boy strong.

We need to have right ideas and conceptions of God. Often our theology is not right because we do not live up to the light and privileges that we have. No man ought to be satisfied in saying, "This is what I learned when I was a child." Strange to say, some of us get to be twenty-five or thirty-five and say, "I have learned it all now. Let any man come along and tell us anything new or different!"

Every man has a God, even the agnostic. His God is, "I do not know." The infidel's God is, "I do not believe there is any God." Every man's God is different. Tell us what you believe about God. Let the man next to you tell us what he believes about God. Do you think they are going to agree in all particulars? They certainly would not. Why do we believe in a God? In the first place, I think we believe that there is a ruling intelligence in the universe, and I think we shall be inclined to say, "The heavens declare the glory of God and the firmament sheweth His handiwork." Perhaps you want to call him "Supreme Ruler." The Jew thought of him as Jehovah. Jesus called him Father. The Mohammedan calls him Allah, and the Buddhist has some other name for him. Some people say he is the Great Spirit. Everybody will not have the same name for him any more than everybody will have the same idea of him.

Knowledge of God Is Possible.

Then again, I think a knowledge of God is possible because we believe that there is goodness in the world. As we understand God he is good. Goodness must have its source somewhere. And if we take goodness and try to follow it back and back, I think we shall come to God. I think there is a good God because there is goodness in the world. I believe there is a beautiful life giving force in the world because nature is so beautiful. I believe that there is a flaming fire somewhere because there is light for the day. I believe that He is a God of love, and I think there is a love somewhere because there is love in the world. And I believe there is a God of mercy somewhere because as human beings we have learned something of mercy, and if you can be merciful can you imagine that the Supreme Being can be less merciful than you are? If a father can be kind to his children can you

I believe that a practical theology is what people need today, a knowledge of God that will help them to be noble, kind, worthy, and if we have not the right idea of God, of the Bible and Jesus Christ, we are not going to live our best. But a practical theology will necessarily greatly differ from our usual theoretical theology. Are we tolerant enough

to listen to the message of the man who wishes to give an every day practical knowledge of God, even if it runs counter to our conventional notions of religion? If it is to be a theology that will meet the demands of the new men of the new century it will have to be a new theology.

Santa Cruz, Cal.

Our Church Men

By John Ray Ewers

Tolerance

Here is a message white-hot from my heart. In my study I am reading, "The prophets of the Christian Faith" and have just come upon these marvelous words of John Wesley, marvelous in their wisdom and breadth, "Some may say I have mistaken the way myself, though I have undertaken to teach others. It is very possible that I have. But I trust, whereinaever I have been mistaken, my mind is open to conviction. I sincerely desire to be better informed. What I know not, teach thou me. If I linger in the path I have been accustomed to tread, take me by the hand and lead me. But be not discouraged if I ask you not to beat me down in order to quicken my pace. May I request you further not to give me hard names in order to bring me into the right way? For God's sake, if it be possible, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell. If we could discern truth by that dreadful light, would it not be loss rather than gain? For how far is love, even with many wrong opinions, to be preferred before truth itself without love. We may die without the knowledge of many truths, and yet be carried to Abraham's bosom. But if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels."

Now I submit that as a rare bit of common sense.

We have several folks among us that, whatever else they may or may not have mastered, have not learned to speak the truth in love. Unfortunately such unwise people are not limited to any one class. Unloving cocksureness is equally reprehensible in the crab-apple conservative or the upstart liberal.

On the one hand how the good old-fashioned brother smarts under the cruel lash of some self-contained modern, and on the other hand how the open-minded youth rebels at the harsh and vicious judgments of some man of the old school.

We will get nowhere by calling each other names. Ridicule is always a cheap and cowardly weapon. You cannot make people good by force. You cannot hammer truth into one's head. The gentleman is after all the mightiest man.

Some of our older men may know much about the Bible, but they know little about tolerance. Some of the modern men may have grasped some vital principles but they have ignored the laws of winning men.

I know of one of our older men, who is no doubt a very fine man in many ways, who some years ago practically read one of our younger men out of the ministry, for no other reason than that this young man dared to differ from him on a matter of biblical interpretation. How much wiser it would have been had the older man approached the younger as a father and in a gracious spirit sought to show him the truth as he saw it, being even willing to learn from the youth if indeed he had grasped some new truth, which is not impossible.

While on the other hand we all know many old-fashioned people who are as good as gold, whose lives are above reproach, who fret

and smart under the unkind and almost brutal blows of their very children. How unwise it all is! How far removed from the laws of psychology! How it defeats our very ambition. How it splits us up into hostile parties!

No man is fit to be an editor or a minister, especially for the Disciples of Christ, who has not the spirit of broad tolerance. No man is fit to be a teacher in one of our schools who has not mastered the art of being gracious.

This is no soft appeal. This is not asking anyone to surrender convictions. This is only an appeal for the revival of true gentlemanliness. Gracious persuasion is more powerful than brow-beating egotism. It may be that no single one among us quite knows it all. Let us bury some of our titles such as "Moss-back" or "Unitarian." People are not converted by being called names.

Let us reason together in love. Loveliness is the heresy of the world. The truth without love is a poor thing. How utterly silly to despise character. Life is the thing that counts. Unbrotherliness is the curse of our day. The old men should love these sons in the gospel, so long as their lives are above reproach, even if they do not see alike. The young men should reverence the fathers of the church, even though some of their notions may seem antiquated.

We want no loveless truth. We, who plead for union, dare not be divided. Let us speak the truth in love.

Since human nature is a fact, we will be wise to recognize it. Remember the fable of the wind and the sun.

Third Degree Tortures

It is high time that a stop was put to the despicable methods of the police in this country in administering the "third degree" to prisoners from whom they wish to wring a confession of guilt. There is no warrant of law for such procedure as the torturing of a prisoner in Chicago last week who was suspected of having killed a policeman. It was given out in the daily papers that the unfortunate man had committed suicide as a result of "third degree" methods. It would not be a rash statement to make in this case if we said that he died of injuries inflicted by brutal officers of the law. All violators of the law are supposed to be innocent until proved guilty. The constitution of the United States protects the alleged criminal under article V of the amendments. If a prosecutor should seek, by a question, to draw from an accused person testifying in his own behalf an incriminating answer, the attorney would be rebuked by the court and the witness instructed not to answer. And yet in this alleged civilized country the tortures of the inquisition are employed to extort confessions that are made falsely in many cases because of the physical exhaustion of the prisoner; this, too, by a man who is not an officer of the court and without judicial authority. America is falling fast enough into old world ideas and practices without adopting the horrible brutality of the Russian police system.

Our Readers' Opinions

Another Classification

Apropos of the discussion as to "Incorrect Classification" it is well to note that the difficulty arises from our anomalous position.

Some say we are not a denomination. Then we have no distinctive name and no separate existence and the government knows nothing of our spiritual niceties, if it did it could not represent them in census statistics.

We could only be embraced in some "denominational family" or distributed among the denominations,—a disappeared brotherhood.

Then our plea for union assumes that the disciples of Christ are dispersed among all denominations and we plead with them to lay aside divisive differences for the sake of union.

We cannot afford to permit the government to publish our segregation under a distinguishing name without protest. It would be a stultification of ourselves and a falsification of "our distinctive plea." In fact, in its deepest sounding, there are but two classes in Christendom. Historically speaking, they are *Papists* and *Baptists*. Papists crown the Pope of Rome as the head of the church on earth and salvation comes to them through the Pope by priestly ministration. Baptists crown Christ as the Head of his body on earth and salvation comes to them from Him only by faith, though not by "faith only." This is the chasm between Protestantism and Romanism. All protesting bodies are on the Baptist side of this narrow, though impassable, gulf. Some of these protestants have brought from Papists a few "rags of tradition."

Our plea for union rests on Baptist ground viz., a *personal faith in the personal Christ of God*, and accepts his sayings, rejects all papal substitutes and respects personal liberty, regulated by the law of Christ alone. Standing on this foundation, the Disciples and Baptists are one and since it is so hard for either body to find justifying differences for unbrotherly separation, the census compilers may well be excused for a classification as one "denominational family."

Instead of criticizing the inevitable, it were better to accomplish the unity of the family. However, this *incorrectness* has been the occasion of some fine editorials and enlightening "opinions" of readers.

Indianapolis, Ind. W. L. HAYDEN.

Entering New Fields

Editors Christian Century: The writer is always interested in editorials in the Century but he is unable to understand some things; and one is that there never has been a place where the plea of the Disciples was welcomed by any great number of people when the plea was first presented.

If we are to stay out of a field till the other church people or the people of a community think it is time for us to enter we shall stay out forever and this work in which we are engaged would never have been begun.

If our preachers will be broad and manly enough we can go into any and all places and demand a hearing that will not hurt our plea for the union of Christendom at all. Lecturing in various places with a view to getting the churches to unite would go very slowly, since even religious people are backward about taking hold of anything not presented in its most positive form.

Your plan would be good for a beginning; then if the churches are not willing to unite let us in each place establish a church to

continuously maintain the work. We must be loving and considerate but positive also.
Sterling, Colo. W. B. HARTER.

The Allegorical Method

The chief object of my article of a few weeks since was to learn from Dr. Gates his real attitude toward the Allegorical method of Scripture interpretation. I had supposed that modern thinkers, as far as a considerable part of the Bible is concerned, are favorable to such method. But Dr. Gates in his Congress address has outlined modern thought, not only omitting allegorical interpretation, but as I understand him, even positively antagonizing it. Still I am slow to believe that so clear and methodical a writer as Dr. Gates would thus mutilate, cripple and devalue his own favorite philosophical system. With less curiosity than higher interest I await his explanation.

Madison, Ind. J. W. LANHAM.

RESPONSE BY DR. GATES.

The "Allegorical Method" of interpretation to which I referred was the method officially sanctioned by theologians and in use from the second to the sixteenth century. It proceeded upon the assumption that the language of Scripture contained three meanings, the literal, the moral and the spiritual, corresponding to the tripartite division of the human personality into body, soul and spirit.

The difficulty with this method is that it is utterly unscientific and uncertain. The meaning of a passage of scripture is made to depend upon the caprice or fancy of the interpreter. If he does not like the literal sense, he can retreat to the moral; if he does not like the moral sense, he can take refuge in the spiritual. Scripture can be made to mean anything the exegete wants it to mean.

Before Origen took it up and established its use in Christian theology, it had been a favorite method among the Greeks, and the Alexandrian Jews. It was the ancient method of reconciling the older to the newer thought, and of surrounding the embarrassments of sacred writings that had come down to a new age carrying the outgrown religious beliefs and moral ideas of an ancient time.

This was the apologetic use Origen made of it in application to the writings of the Old and New Testaments. He found many things narrated in both Old and New Testaments which were clearly "impossibilities," "irrationalities," and "mysteries," when taken in their literal sense. He was obliged to penetrate to the psychological or spiritual meaning to find the rational-truth. He says: "Nor even do the law and the commandments wholly convey what is agreeable to reason. For who that has understanding will suppose that the first and second, and third day, and the evening and the morning, existed without a sun, and moon, and stars? and that the first day was, as it were, also without a sky? And who is so foolish as to suppose that God, after the manner of a husbandman, planted a paradise in Eden towards the east, and placed in it a tree of life, visible and palpable, so that one tasting of the fruit by the bodily teeth obtained life? and again, that one was a partaker of good and evil by masticating what was taken from the tree?"

"Nay, the gospels themselves are filled with the same kind of narratives; e. g., the devil leading Jesus up into a high mountain, in order to show him from thence the kingdom of the whole world, and the glory of them." He thought it clearly absurd that any one could see with the eye of the body

from a lofty height, "the kingdoms of the Persians, and Scythians, and Indians, and Parthians." He concludes that the whole of Scripture has a spiritual, but not a bodily meaning "because the bodily meaning (the literal sense) is in many places proved to be impossible."

But just what the spiritual meaning was when the literal meaning was irrational or impossible, depended upon the speculative fancy of the interpreter. In this way all conflict between Scripture and the science of the time, and between the morality of the past and the present disappeared. This apologetic method prevailed in the church until it was superseded by the principle of pedagogical accommodation, or the covenant idea, or the more recent doctrine of historic development. By one method or another the religious and moral ideas of ancient Israel are reconciled with the dogma of an infallible and inspired revelation without doing violence to either. The allegorical method, however, was gradually abandoned after the sixteenth century. There are certain allegories in the New Testament which carry with them the key to their own interpretation. The Scriptures as a whole are now interpreted as all other writings, according to natural and grammatical principles of exegesis.

ERRETT GATES.

A Deserved Compliment

In my opinion the article on, "Among England's Great Preachers," by Albert J. Saunders is far and away your strongest message for a long time. What can be more helpful than to learn how these great brothers of ours do their work. What more stimulating than to learn how they study and preach. Give us more of this. We are hungry for it. I regret that I do not know Mr. Saunders, but if he has any more like that get it.

JOHN R. EWERS.

Pittsburg, Pa.

[Besides the above, we have received a number of words of appreciation from readers who found Mr. Saunders' English article especially good. He has promised to write for The Christian Century from Australia, where he has gone to preach the gospel. No doubt many besides Mr. Ewers have had an appetite created by this first article which will make them approach his further contributions with zest.—EDITORS.]

Other Commendations

Editors Christian Century: The Christian Century is a constant surprise in its freshness and vitality. It is inspiring in its optimism, stimulating in thought, prophetic in vision, Christian in spirit. If I do not agree with every utterance in its pages, I am nevertheless provoked to thought and brotherly love. You are doing a constructive work.

St. Thomas, Ont. F. W. NORTON.

Dear Brother Morrison: I received samples of beginners' and junior supplies of the Bethany Lessons. They are well done and should be used. We have been very slow to study the child and his needs, with the door of approach to his mind and heart.

CLARK BOWER.

State S. S. Supt. for Colorado.

The voice from heaven that bids us to open the door to reconciliation where enmity exists, conveys wisdom that will bring blessing for both worlds for whosoever will accept it.

A
SERIAL
STORY

Donald Graeme

Copyright, 1910, by J. C. Kilmer

By
M. A.
FULTON

CHAPTER FOUR. Delays Are Dangerous.

"Could you grant me a few minutes' private conversation, Uncle?"

"Ay, surely, Archie. But what for look ye sae blate, laddie? Nae freen deid I hope?"

"Something more important, Uncle David," replied Archie, doing his best to appear at his ease.

"Weel, come awa' doon the garden. I'm fair deein' for a blaw o' the pipe." As the two men walked side by side along the well-kept garden path Archie Monteith felt, rather than saw, that his uncle was scrutinizing his appearance with that half-serious, half-mischievous expression in his shrewd blue eyes that at that particular moment the younger man found to be most disconcerting. After a minute or two of awkward silence the old man exclaimed in what he meant to be a jocular tone, though Archie felt vastly taken down by it:

"Ma word, Archie, but young folk think a power more o' dress nowadays than they did when I was a yonker. I suppose noo, ye gaed awa' up tae Glesga, the day, for nae ither reason than tae change yer licht gray tweeds, that ye lookit rael weel in, for the navy blue serge ye hae come back in." Archie colored in spite of himself, but he feigned good humor as he replied:

"You are not complimentary, Uncle. But I know fine you are only in jest. Business men understand each other."

"True an' fair, Archie, but that disna explain why ye changit the gray for the blue?"

"Well, to tell the truth, I don't like a tweed suit for going to church in, especially when I am on a visit. It's not fair to one's friends."

"Ye're no pretendin', I see, that it a' for the honor o' the Sabbath day." Archie took his uncle's quizzing in good part, and laughed heartily, as if he were enjoying himself immensely. When they reached the end of the garden they paused and looked over the wall on the outside of which babbled a sparkling stream, which, before it reached the sea, would be dark and foul with the refuse of many a busy factory staining its once pure life.

"Weel, Archie," said the old man, "had yer journey tae Glesga onything tae dae wi' the maitter ye wad spin o'?"

"My coming back has more to do with it. The going to town was a mere matter of business. I will try to be brief, uncle, and no matter how you may look on my suit, I know I may rely on you for sympathy, in what you will easily understand, will mean happiness or else the most bitter disappointment to me. I love Jeanie, uncle, as deeply as it is possible for a man to love. I crave your permission to woo her, and win her if I can." The old man, silent and grave for what seemed to Archie a long time, looked down into the rippling stream. Then removing his pipe from his mouth, he looked his nephew full in the face, as if he would read the character of the soul, behind the young man's dark, flashing eyes.

"Ye hae askit a hard thing, Archie, seein' she's oor ae ewe lamb. But ye ought tae know ye'n anither's minds by this time. Three years she has been in yer mither's hoose, an' nought but kindness atween ye a' the time. Hae ye speind at the lassie, herself, Archie?"

"Last night I spoke to her, but she seemed

unable to decide. She wanted to say 'no,' but I refused to take her answer. She is very young, uncle, and I think I was in too much haste. All I ask now is permission from you and her mother to visit you frequently. I ask no promise except as Jeanie herself may wish. I will be content to wait, and hope, for years."

"It disna look as if ye were content tae wait for years, laddie, when ye hae spoken sae soon."

"True, uncle, but I may as well tell you; since I came here yesterday I have noticed something that has made me fear that 'delays are dangerous.' You and aunt 'Elizabeth perhaps would never think of it, but a lover's eyes are quick to detect a rival."

"A rival, Archie. Wha may he be?"

"James Douglas."

"Jamie? Havers! Ye micht as well say Donald, a'most."

"I am not deceived, uncle. This very evening on my return from Glasgow, James was leaning on the counter speaking earnestly to Jeanie, with a look in his eyes which was saying plainly, 'For bonnie Jeanie Graeme I wad lay me doon an' dee.' The moment I entered the shop he drew himself up, as straight as a rush, and looked as self-conscious as a man could well do."

"As to character, Archie, I could wish for nae better man than Jamie. But a' the same I'll no just say that I wad like Jeanie tae settle doon, after a' we've spent in educatin' her wi' a beeziness man, nae better than her ain faither."

"I should be very sorry, Uncle David, to say that James Douglas is your equal, either in position or in any other way. You know my circumstances, sir, and that my wife may drive in her own carriage, or indeed, in her own motor car, if she wishes."

"Weel, Archie, for the maitter o' circumstances, I ken that since yer faither's death, an' a while before it yer mither an' you hae lived in a fine house in Kelvin side. How ye hae win a' the needfu' siller for sic outlay, I'll tell ye plainly, has been a sair puzzle tae me, mony a time."

"There is no mystery about it, uncle. Our company is paying well. That is all."

"Ay, but the company! Whar did the company come frae? When yer faither married yer mither, he was just a bit clerk in an office."

"He got a legacy, you know, sir."

"Oh, ay, a sma' legacy. But is't a sma' thing tae start a shipping company?"

"Nothing easier, uncle; put out your prospectus and the money comes in."

"Loosh me, that's not the way I started my beeziness. But then, I'm no' in a po-seetion tae drive a carriage, nor yet a fleein' deevil, Archie, an' from what I hae known o' ye for mony years, yer weel enough established in this world's gear. Sae if ye can win the lassie, I'll no stan' in yer way, only there maun be nae talk o' marriage for mony a lang day. Her mither an' mysel' hae the richt tae keep her yet awhile."

"It was the consciousness of this, sir, which induced me to approach you, as I have done today. Believe me, I fully realize that it is due to her mother, to you, and to Jeanie, herself, that my wooing should be attempted only in the most honorable way." Archie Monteith, whatever else he may have lacked, proved himself by these sentiments, in no way lacking in discernment. He knew that the man to whom he spoke was himself

the soul of honor. The old man was mightily pleased. Extending his hand to the young man cordially, he clasped his in a firm grip as he exclaimed:

"It is a guid thoct weel expressed, Archie. Ma ain opeenion is that the honorable wy o' dain' things, whether in love, or in beeziness ought tae succeed, though it's not aye sae, laddie, an' for that reason, mayhap, we're a' in danger whiles, o' forgettin' that if the merchants o' a nation are honorable men, it disna sae muchle maitter even if the duke and sic like, should be scapegraces. Ma hert felt guid wishes tae ye, Archie. Be aff wi' ye," he added as Archie modestly attempted to express thanks, and was so much overpowered by his feelings, that he was unable to do so. Jeanie Graeme, standing behind the curtain almost on the same spot where she had stood the evening before, and heard her brother's confession of his great folly, never for one moment imagined that she was herself the subject of the conversation so earnestly engaged in between her father and her cousin. That Archie would think of speaking to her father concerning his offer of marriage to herself without her full consent did not occur to her. The matter under discussion, she felt, could not be a light one, as she knew full well from her father's gestures, and grave expression of countenance, that it was a matter of deep seriousness on which her cousin was apparently consulting him. Her thoughts at once flew to Donald. Could it be possible that Archie would be so base as to betray her brother, and wound her dear old father, at the same time, by revealing to him the miserable truth about his only son. If so, all her attempts at saving Donald were in vain. She had placed herself in a false position too, in Mr. Sinclair's eyes, perhaps forfeited his respect and esteem forever, for Donald's sake, and now it was no good. Donald would be driven to despair and it was hard to say what he might do. And Archie was the cause. She would never forgive him. Never. Her attention was simply riveted on the scene before her. They had been talking only a few minutes. Yet she thought it an age. She grew hot and cold by turns, as she saw the two men clasp hands. Her father was speaking most earnestly to her cousin. Thanking him, no doubt, for putting him on his guard about Donald. And this man had asked her to be his wife, and only yesterday he had solemnly promised to keep Donald's trouble from everyone—her father most of all. How she scorned the man for his falsehood. She saw Archie turn away with radiant face from her father, and walk quickly down the broad, white garden path. With a face burning with anger, she stepped close to the window and threw it wide open. Archie hastened to her and before he had time to speak, she said in quick agitated tones:

"I saw you talking to father, Archie. Have you told him?"

"Yes, Jeanie. I think the straightforward way is the right and honorable one. Don't you?"

"I hate you, Archie Monteith, and I never want to see your face again," she exclaimed in an angry whisper, and she shut the window before he had time to reply. She was about to escape from the room, seeking quietness in her own cozy bedroom, that she might give full vent to her grief. But he met her in the hall and laying his strong hands firmly on hers, he led her back into the dining room. Looking steadily and sorrowfully into her flushed, troubled face, he said:

"Jeanie, surely you owe me an explanation. What have I done wrong?"

"Can you ask me such a question, when you have just told me that you have told father all?" She tried to draw away her

hands, but he held them tightly clasped in his.

"I have only spoken to him as any really honorable man ought to speak, under the circumstances."

"You have no right to speak of honor after what you have done." She looked at him with flashing eyes. He grew pale and winced visibly.

"What have you heard, Jeanie? Has any one dared to couple my name with—" He stopped, covered with confusion.

"You have coupled your own name with shame, Archie by breaking a solemn promise." Her woman's heart could not withhold pity, when she saw his distress.

"But I thought it only right to speak to your father about—" he paused.

"About Donald," she said. "After giving me your solemn promise of secrecy, only yesterday."

"Oh, Jeanie," he said as he heaved a great sigh, "what a terrible misunderstanding! And what pain you have given me. I have not been speaking about Donald to your father, but about you." He did not need to say another word, the look he gave her told her all. She knew in an instant that she had wronged him. How could she atone for her fault.

"Archie, Cousin Archie, forgive me. How could I ever have imagined that you would be anything but true? But, oh, you don't know how everything seems small to me, compared to Donald's trouble." Her apology did not bring the glad light back to his eyes—

"Does my love seem a small thing, too, Jeanie?"

"I scarcely know, Archie. I fear I have thought much more of Donald since yesterday than of you."

"You give me but poor encouragement, Jeanie, yet I tell you plainly I will wait and hope, should it be for long years."

"Believe me, Archie," she said kindly, "I do not undervalue the high compliment you have paid me. When a good man asks a woman to be his wife, he pays her the highest honor he has it in his power to offer. I thank you from my heart for your thoughts of me, but for the present at least, I have no affection to bestow in return. All my desires are centered just now on my erring brother." She was so calm and sad that he saw at once that to press his suit further, at that moment, would but injure his cause.

"Have I not been thinking of Donald, too," he said, "though I must confess it is for your sake. See, I have got the money. Two fifty-pound bank of England notes. Say you accept them from me as a gift, dear Jeanie. Then do as you wish with them."

"I thank you from the bottom of my heart, Cousin Archie," she replied, "but I am glad to say I do not now need the money. Indeed, I am very sorry that you have had the unpleasantness of knowing anything about poor Donald's foolishness." He looked embarrassed and deeply disappointed. After a pause he inquired a trifle bitterly:

"I am sorry, Jeanie, that you decline my offered assistance. May I ask if you have already obtained the money from some one else? Or, better still, has Donald's creditor become merciful?" She felt that she owed him much for his offered kindness and for the trouble he had gone to in order to serve her. So she replied simply and truthfully:

"Creditors of that kind are never merciful, I fear. I have got the money from a friend."

"A friend?" he answered gloomily. "Would he have done so much to obtain it for you as I have, I wonder?" The words seemed to escape him almost unconsciously. The moment he uttered them he started violently and uneasily glanced round the apartment as if he feared that they were not

alone. Jeanie noticed his embarrassment but attributed it entirely to disappointment over her refusal to accept his proffered aid. Besides, like every truly good woman, she was sorry in her heart for the man whose love, she felt, had been bestowed on her in vain. Scarcely able to restrain tears she answered him kindly and sympathetically:

"Archie, I am sure you know that I am deeply sorry for this misunderstanding that has arisen between us. I know, also, that you are not a man who could be satisfied with a marriage entered into as a mere worldly arrangement. No more could I. Therefore it is only fair to you, and to myself, that I should be perfectly honest with you. Try to think it is all for the best, Archie, when I tell you that you can never be more to me than you are at present."

"You are cruel to me, Jeanie—and I could die for you."

"It might be harder to live for me."

"To live for you would be my highest aim in life."

"I fear you have not high ideals, Archie."

"What higher ideal than that love rules all?"

"The love that rules all, forgets self, for the sake of its object."

"How can I prove my love for you, Jeanie?"

By trying to forget me."

"You ask what is impossible; and I do not wish to forget you." There was a fire in his eyes she did not like. She was suddenly touched with a feeling of resentment. Drawing herself to her full height, she answered gently:

"It is useless to discuss the matter further, Archie. Surely you can understand that my wishes ought to be considered as well as yours." She saw the mighty effort it cost him to control his temper, and she felt herself tremble and grow chill, as he whispered:

"The obstacles which stand between us shall be removed, Jeanie. You shall one day be my wife, in spite of man or devil."

(To be continued.)

Huckleberry Finn

Excerpt from "The Feud" from "The Adventures of Huckleberry Finn":

"One day Buck and me was away out in the woods, hunting, and heard a horse coming. We was crossing the road. Buck says: 'Quick! Jump for the woods.'

"We done it and then peeped down the woods through the leaves. Pretty soon a splendid young man came galloping down the road, setting his horse easy and looking like a soldier. He had his gun across his pommel. I had seen him before. It was young Harney Shepherdson. I heard Buck's gun go off at my ear, and Harney's hat tumbled off from his head. He grabbed his gun and rode straight to the place where we was hid. But we did not wait. We started through the woods on a run. The woods warn't thick, so I looked over my shoulder to dodge the bullet, and twice I seen Harney cover Buck with his gun; and then he rode away the way he came—to get his hat, I reckon, but I couldn't see. We never stopped running till we got home. . . .

"Soon as I could get Buck down by the corn-cribs under the trees by ourselves, I says:

"Did you want to kill him, Buck?"

"Well I bet I did."

"What did he do to you?"

"Him. He never done nothing to me."

"Well, then, what did you want to kill him for?"

"Why nothing—only it's on account of the feud."

"What's a feud?"

"Why, where was you raised? Don't you know what a feud is?"

"Never heard of it before—tell me about it."

"Well," says Buck, "a feud is this way. A man has a quarrel with another man, and kills him; then that other man's brother kills him; then the other brothers, on both sides, goes for one another; then the cousins chip in—and by-and-by everybody's killed off, and there ain't no more feud. But its kind of slow and takes a long time."

"Has this one been going on long, Buck?"

"Well, I should reckon! It started thirty years ago, or somers along there. There was trouble about something, and then a lawsuit to settle it; and the suit went agin one of the men, and so he up and shot the man that won the suit—which he would naturally do, of course. Anybody would."

"What was the trouble about, Buck?—land?"

"I reckon maybe, I don't know."

"Well, who done the shooting? was it a Graingerford or a Shepherdson?"

"Laws, how do I know, it was so long ago."

"Don't anybody know?"

"Oh, yes, pa knows, I reckon, and some of the other old folks; but they don't know now what the row was about in the first place."

"Has there many been killed, Buck?"

"Yes—right smart chance of funerals. But they don't always kill. Pa's got a few buckshot in him; but he don't mind it, 'cuz he don't weigh much anyway. Bob's been carved up some with a bowie, and Tom's been hurt once or twice."

It Takes Two

A lad of seventeen was telling an older friend, recently, of an experience he had had that day. As the apprentice of a carpenter, he had been sent to a saloon to take the measures for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering in his head, for his coat was thin. The saloon-keeper immediately mixed a hot drink and pushed it over the counter to him. "It'll cost you nothing," he said; "drink it down, and you'll soon stop shivering, my boy."

"He meant it kindly, too, and didn't think any harm," said the apprentice, as he told the story. That's what made it harder to push it back, and I didn't want it."

"It must have been a big temptation," said the friend. "That saloon-keeper might have started you on the road to ruin."

"Well," replied the lad frankly, "I'd rather have had it than some other kinds. You see, it takes two to make a temptation. There's no saloon-keeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink; and, if I had taken it, why, I wouldn't have put all the blame on the saloon-keeper, as some folks do. It takes two, every time, to make a successful temptation."

It was an honest way to look at the question. Temptation is not all a matter of outward happening, but also of inner readiness. No outsider can be responsible for our sins as we are responsible. "He tempted me" only explains one side of the temptation. The other side—the personal side—we must answer for, and no excuse will save us. "It takes two," and one of the two is always our own responsible self.—United Presbyterian.

I have long made up my mind to take for granted the genuine heartedness of my friends, notwithstanding any temporary ambiguity in their behaviour or their tongues.—Keats.



Contentment

By Eugene Field.

Once on a time an old red hen
Went strutting round with pompous
clucks,
For she had little babies ten,
A part of which were tiny ducks.
"Tis very rare that hens," said she,
"Have baby ducks as well as chicks;
But I possess, as you can see,
Of chickens four and ducklings six!"

A season later, this old hen
Appeared, still cackling of her luck,
For, though she boasted babies ten,
Not one among them was a duck!
"Tis well," she murmured, brooding o'er
The little chicks of fleecy down;
"My babies now will stay ashore,
And consequently, cannot drown!"

The following spring the old red hen
Clucked just as proudly as of yore,
But lo! her babes were ducklings ten,
Instead of chickens as before!
"Tis better," said the old red hen,
As she surveyed her waddling brood;
"A little water now and then
Will surely do my darlings good!"

But, oh, alas, how very sad!
When gentle spring rolled round again,
The eggs eventuated bad,
And childless was the old red hen!
Yet patiently she bore her woe,
And still she wore a cheerful air,
And said, "Tis best these things are so,
For babies are a dreadful care!"

I half-suspect that many men,
And many, many women, too,
Could learn a lesson from the hen
With foliage of vermillion hue.
She ne'er presumed to take offense,
At any fate that might befall,
But meekly bowed to Providence.
She was contented—that was all!

The Runaway Boy

Two figures stand in the starlight looking
out over the dark water toward the lights
of a large brig which is anchored in the harbor.
One of them throws a bundle into a sail
boat, which he then proceeds to unfasten.

Hark! they hear approaching footsteps.

The other jumps quickly into the boat and
lies as motionless as the bundle of clothes by
his side. His heart beats fast as he hears the
watchman call:

"Who is there?"

"It is I," returns his friend; "I have business
with the captain of yonder American ship
and cannot wait till morning."

It was a Japanese boy who lay so still in
the bottom of the boat; and in that day, not
so very many years ago, any Japanese who
ran away from his country was liable to be
put to death. Therefore the boy felt much
relieved when the watchman passed on without
making any farther inquiry. His friend
stepped into the boat, and rowed swiftly toward
the brig, on board of which the runaway
was kindly received by the captain, who
locked him up safely in a storeroom of the
ship's cabin. When he woke in the morning,

he heard Japanese officers talking in the
cabin with the captain, and scarcely dared to
breathe for fear of discovery. After a while
the officers went away in their boat, and the
brig sailed out of the harbor, bound for
China. When the shores of Japan were fast
receding from view, and danger of pursuit
was over, the friendly captain unlocked the
door of the storeroom where the runaway
lay concealed. He came out, to find himself
among a strange people, whose language he
could not understand.

Has this Japanese boy been cruelly treated
by his parents, or is he a poor homeless fellow
whom love of change and hope of golden
fortunes have induced to make this perilous
venture? Neither; he is leaving behind, with
deep regret, kind parents and dear brothers
and sisters. A few years before this, he read
a history of the United States in the Chinese
language; and the account of a strange country
so unlike, and, as he thought, so superior
to his own, had filled him with longing to
learn more about it.

Sometimes he would go away from the
house of the prince who employed him to do
writing, in order that he might study with a
foreign teacher. When the prince found it
out, he was much displeased. One day the
prince said:

"Why do you run out from here?"

"I wished to learn foreign knowledge," the
boy replied. "My soul went to my teacher's
house to learn, and my body was obliged to
go, too."

Then the prince laughed and promised to
give him more wages if he would stay with
him. But it was knowledge, not money, that
the boy wanted; so he gladly took the first
opportunity to sail for a foreign port.

When they landed in China, the captain of
the brig on which he had sailed took him to
Captain Taylor of the Wild Rover, bound for
the United States.

"What is your name?" asked the captain.
"Neesima Shimeta," was the reply.

Sailors do not like long names, and this
one sounded odd to the Yankee captain; so
he answered gruffly, but not unkindly, "I
shall call you Joe." And Joe, or Joseph, he
was always called thereafter."

While waiting for the Wild Rover to sail,
Joe thought he would like to buy a copy of
the New Testament in Chinese. He had seen
one in Japan, and thought it a wonderful
book. Not having money enough for the purchase,
he sold his much prized Japanese
sword, and bought the book which became the
guide and comfort of his life.

He worked his passage as a cabin boy. Captain
Taylor was kind to him, and taught him
much useful knowledge. Knowing his great
desire for an education, he told the owner of
the ship about him as soon as they arrived in
America. This gentleman was so much
pleased with Joe that he sent him to school,
and paid all his expenses for several years.

Meanwhile the people of Japan had found
out that there were some things to learn
outside of their own country, and they sent
more young men to American schools. They
also sent word to Joe that he could return
to Japan, without fear of punishment, when he
had completed his studies. This made him
very happy; for he loved his own country and
the friends he had left there.

After an absence of ten years, Joseph Neesima
went back to his dear native land. How
glad his old father was to see him! As glad,
I think, as that other father of whom we read
in the Bible, was to see his long-lost son, Joseph.
And how glad Joseph was to bring to
his friends the "foreign knowledge" which he
had acquired, and especially the story of
Jesus Christ, who died, not only for Americans,
but for all the world.

Once again he visited the United States and
on his return to Japan a second time, this
same Neesima, who a few years before had
stolen forth secretly by night, was met with
a joyous welcome by five hundred people.
They loved him because he lived a noble life,
and tried to help his people. He died honored
by all his countrymen, and today hundreds of
young Japanese are studying at the great
Christian college which he founded in Japan.
—Emily Tolman in Sunday-school Times.

Schoolboy Answers

There seems to be no limit to the mistakes
schoolboys may make in answering examination
questions. These are from a prize competition,
arranged by the English University
Correspondent, for the best collection of
twelve mistakes made by schoolboys:

Lord Raleigh was the first man to see the
Invisible Armada.

Tennyson wrote "In Memorandum."

Thomas Becket used to wash the feet of
leopards.

Henry I died of eating Palfreys.

Louis XVI was gelatinated during the French
Revolution.

Algebraical symbols are used when you
don't know what you are talking about.

Gravitation is that which if there were none
we should all fly away.

A renegade is a man who kills a king.

Etymology is a man who catches butterflies
and stuffs them.—Jurior Herald.

Table Manners

In silence I must take my seat,
And give God thanks before I eat;
Must for my food in patience wait,
Till I am asked to hand my plate,
I must not scold nor whine nor pout,
Nor move my chair or plate about;
With knife or fork or napkin ring
I must not play, nor must I sing;
I must not speak a useless word,
For children must be seen, not heard.
I must not talk about my food,
Nor fret if I don't think it good,
My mouth with food I must not crowd,
Nor while I'm eating speak aloud.
Must turn my head to cough or sneeze,
And when I ask, say, "If you please."
The tablecloth I must not spoil,
Nor with my food my fingers soil;
Must keep my seat when I have done,
Nor round the table sport or run.
When told to rise, then I must put
My chair away with quiet foot,
And lift my heart to God above
In praise for all his wondrous love.

—Selected.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JUNE 5.

Theme for the Day.—The Eternal Word.

Scripture.—In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh and dwelt among us. John 1:1, 14.

Amid the eternal silences
God's endless Word was spoken;
None heard but He who always spake,
And the silence was unbroken.

O marvelous! O worshipful!
No song nor sound is heard,
But everywhere, and every hour,
In love, in wisdom, and in power,
The Father speaks his dear Eternal Word.

Prayer.—Our good Father, this day once more we are reminded of Thy saving grace, which has not left us in darkness, but has given us the light of life. We adore Thee for Christ, the Word of God incarnate, who has entered into the fulness of our life that we through him may know the way into the fulness of the divine life. May this day bring to us the joy of worship with Thy people, and of hearing the living Word proclaimed. Keep us this day without sin, we beseech Thee, and may the evening bring us the peace of Thy presence, and the assurance of the rest that remains for the people of God. For Jesus' sake. Amen.

MONDAY, JUNE 6.

Theme for the Day.—The Soul's Eternity.

Scripture.—For as in Adam all die, so also in Christ shall all be made alive. . . . The last enemy that shall be abolished is death.—I. Cor. 15:22-26.

The stars shall fade away,
The sun himself grow dim with age
And nature sink in years.
But thou shalt flourish in immortal youth,
Unhurt amid the war of elements,
The wreck of matter, and the crush of worlds.
—Addison ("Cato.")

Prayer.—O God, our Father, we praise Thee for Thy image in us. Thou hast created us with the seeds of eternity in our natures, and with the vision of its wonders before our eyes. Save us, we beseech Thee, from the sin and disaster of missing so divine a destiny. May we not decline to the low levels of earthly satisfaction, but seek the things which are above, where alone immortal natures can be satisfied, and may we nourish the eternity that is in us, till in the image of Christ we find our true and holy life. For his sake. Amen.

TUESDAY, JUNE 7.

Theme for the Day.—In the country, with God.

Scripture.—And Isaac went out to meditate in the field at the eventide.—Gen. 24:63.
And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.—Luke 2:8.

Here in the country's heart
Where the grass is green,
Life is the same sweet life
As it e'er hath been.

God comes down in the rain,
And the crops grow tall—
This is the country faith,
And the best of all.

—Norman Gale ("The Country Faith.")

Prayer.—Holy Father, we bless Thee for the calm and restfulness of the open country, the shadow of trees, the music of running streams, and the sense of wholesome peace that nature imparts. May those of us who dwell in the country realize the blessing of our lot, and those of us who abide in town or city seek such renewal of soul from time to time as the broader life of nature yields, and may our faith in Thee be quickened by all experiences in the field, the forest and the wide and open world. Amen.

WEDNESDAY, JUNE 8.

Theme for the Day.—A Steadfast Heart.

Scripture.—My heart is fixed, O God, my heart is fixed.—Psa. 57:7.

He shall not be afraid of evil tidings; his heart is fixed, trusting in Jehovah.—Psa. 112:7.

One who brings
A mind not to be changed by place or time;
The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.
What matter where, if I be still the same,
And what I should be?

—John Milton ("Paradise Lost." l.)

Prayer.—Our heavenly Father, we praise Thee that by Thy strength we are able to make our lives triumphant over time and place and evil fortune. In the life of our Lord Jesus Christ, Thou hast given us the supreme example of a human life divinely calm and serene in the midst of most disturbing scenes. We crave the mind that was his, the peace and confidence, the sense of infinite things, the assurance that all things work together for good to them that love God. Father, endue us with the spirit of our Lord, we ask for his sake. Amen.

THURSDAY, JUNE 9.

Theme for the Day.—As in a Mirror, Darkly.

Scripture.—For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully, even as also I was fully known.—I. Cor. 13:12.

Here through the feeble twilight of this world

Groping, how many, until we pass and reach
That other where we see as we are seen.

—Tennyson ("Geraint and Enid.")

Prayer.—Our Father, we learn to know our limitations as we understand Thy greatness. We know but little, but Thou art all-wise. We are weak, but in Thy strength we can do all things. Lighten our eyes, we pray Thee, that we may see. Touch our lips with coals from off the altar, that we may testify of Thee. Strengthen our hands, that we may fulfill Thy will during the little day of our lives. And bring us in due season, to that better life where we shall see face to face and know as we have been known. We pray in Jesus' name. Amen.

FRIDAY, JUNE 10.

Theme for the Day.—The True Gifts.

Scripture.—Wise men from the east came to Jerusalem. . . . And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.—Matt 2:1-11.

Who gives his life for beauty's need,
King Gaspar could no more;
Who serves the truth with single mind
Shall stand with Melchior;
And love is all that Balthasar
In crested censor bore.
—Bliss Carmen ("The Twelfth Night Star.")

Prayer.—Our Father, we have read the story of the wise men who came from the east to the holy city to bring their gifts to the infant king. We also would worship at his feet. But help us, we beseech Thee, to bring the nobler gifts of courage, faithfulness and love, which are beyond all price. We know that bearing such treasures, we shall always find welcome and approval of him. Hear and aid us for his sake. Amen.

SATURDAY, JUNE 11.

Theme for the Day.—Survival.

Scripture.—For as the new heavens and the new earth, which I will make, shall remain before me, saith Jehovah, so shall your seed and your name remain.—Isa. 66:22.

Nothing that is shall perish utterly,
But perish only to revive again
In other forms—as clouds restore in rain
The exhalations of the earth and sea.
Men build their houses from the masonry
Of ruined tombs; the passion and the pain
Of hearts that long have ceased to beat
Remain, and throb in hearts that are, or are
to be.

Prayer.—Merciful God, we think of Thee amid the changing processes of life, and our hearts grow strong and confident that though all around us melts into new forms, nothing is lost, and that we ourselves and all that love counts dear cannot be lost. Comfort us with this assurance, till our lives become immortal in companionship with Thee. We thank Thee for the week gone by. Make all our days Thy care, and bring us to the never-ending day of eternity. For Jesus' sake. Amen.

The Preacher's Salary

I have only one suggestion to make: Let the minister make sure that he can really earn a larger salary. I do not mean to intimate that ministers are indolent, or that they do not expend a sufficient amount of energy upon their work. But it is not clear that the average minister of today is in any sense an expert at his occupation. Current theological training does not in most cases prepare one for pastoral work as law schools give legal advice, or as medical schools prepare men to diagnose disease, or as engineering schools fit men to plan and supervise construction work. Young men go into the ministry without ever having studied religion! They become pastors of the young without knowing what constitutes a good Sunday-school. They undertake to lead the conscience of the community when their own consciences are ignorant of the social issues of the time. It is a common remark that current preaching is, on the whole, below the intellectual level of the more intelligent members of the congregations. Let this not be understood as a sweeping accusation against the ministry of today, but only as a suggestion concerning a direction in which improvement is in many, many cases possible. The practical consequences of these conditions should be more of the right kind of study on the part of some ministers, and a demand from all ministers that ministerial education should be reformed.—Professor George Albert Coe, Ph. D.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Heathen Mother*

The narrow strip of land between the Mediterranean Sea and the Lebanon mountains was called Phœnician in ancient times, and was counted a part of Syria in the days of Jesus. Its two important cities were Tyre and Sidon. They had a very ancient history. Hiram, the king of Tyre, was a friend of David and of Solomon, and furnished much of the material for the temple. Ethbaal, king of Sidon, was the father of Jezebel, the wife of Ahab, and the great opponent of Elijah. Alexander the Great besieged Tyre for three years, as Nebuchadnezzar of Babylon had done before him, and the prophets spoke often of Tyre and Sidon, naming them along with Ninevah, Babylon, Sodom and Gomorrah as symbols of heathen wickedness.

Into this region Jesus and the disciples came, on one of those journeys which they took with increasing frequency toward the close of the public ministry. They were journeys that permitted freedom and rest from the incessant pressure of public crowds and calls for the output of strength. They were means of evading the hostility of the ruling classes, of which Jesus had become aware through the efforts made to interrupt his teachings and to throw obstacles in his way. And they gave opportunity for closer converse with the Twelve than the busy days in the Jewish environment of Galilee or Jerusalem.

The Unhappy Woman.

But Jesus was not wholly unknown even in this heathen region. No doubt rumor hurried on before to arouse in the Syrian villages of this northern coast a curiosity that robbed his journey of much of that seclusion which he would have preferred. But it also, as in this instance, gave him the privilege of ministering to the needs of those who were beyond the pale of Jewish privilege. A Canaanitish woman living in one of the towns near the sea, hearing the report concerning the strangers who were passing through the place, determined to make trial of their pity and power. Her daughter was the victim of insanity, which was usually rated as possession by a demon. There was no other source to which she could hopefully apply. No doubt the magical rites and incantation to which the superstitious and ignorant practitioners of the time resorted had been tried, with the usual result of complete failure. The mother in her desperate anxiety and love was willing to try any method that gave the slightest promise of success.

She therefore threw herself before Jesus, and with insistent words begged him to heal her afflicted daughter. She had heard of the David of old, and the popular title with which Jesus was invested as "son of David" in the loving regard of the people had caught her

attention, and she addressed him by this title. But he gave her no heed, walking on quietly as if she were not there. Not to be baffled by this first repulse, the woman followed him, and with piteous cries and beseechings she called upon him for mercy and help, until even the disciples, accustomed as they must have been to incidents of suffering, could bear it no longer, and begged Jesus to send her away. Her heart-broken pleas were too much for even their rough nature.

The Severity of Jesus.

In this attitude of Jesus there is significant answer to those representations of his nature that portray only the soft and considerate side. Truly he went about doing good. He was the friend of all. Paul could well adjure the Corinthians "by the meekness and gentleness of Christ." The nature of the Master was constantly exhibited in acts of compassion and good will. But this was by no means his only side. No human life was ever more complete in all the qualities that make perfection, and among these sternness, severity, indignation and refusal have a normal place. We need to be reminded of the manliness of Christ lest we should fall into the foolish error of supposing that he had no power of resistance to importunity. The men who cannot say "No," both to temptation and to pleading, lack something of the virility which Jesus revealed. Some may have yielded to the mistake that softness was the ruling quality in his life. Not so did Peter think in that day when Jesus turned upon him fiercely with the stinging words, "Get thee behind me, Satan, thou art an offence unto me." Not so did the multitudes think when Jesus turned with anger to rebuke the folly and impertinence of his questioners. Not so did the Scribes and Pharisees feel when our Lord let fall upon them those blistering words in which were contained the eight-fold denunciation of their insincerity and pride. And not so did either the disciples or this woman of Canaan think as they followed the silent figure of Jesus along the sands of the sea, while neither entreaty nor tears seemed to break the barrier of his silence and reserve.

The Limitations of Jesus' Work.

At last when the situation seemed unbearable to the disciples, Jesus stopped and said to them, "This is no part of my work. I did not come to minister to those outside my nation. I was sent only to the straying sheep of the fold of Israel." In this statement Jesus set forth the great principle to which he so sternly adhered during all his life. It seems almost incredible that the greatest character in history should have been shut up within the narrow confines of a country scarcely larger than the smallest of our states. Yet Jesus knew that every departure from his own soil was at the expense of his work. His program was intensive rather than extensive. He confined his labors to the classroom of little Palestine, in order that his pupils, the twelve men whom he had chosen to represent him after his departure, might lack nothing of adequate instruction. It was

not that he loved Israel more than he loved humanity. But he had to reach humanity through Israel, and indeed, through the very few men whom he was able to keep close to him and to instruct. It was to make this lesson clear that Jesus treated this Canaanite suppliant as he did, and spoke with such emphasis to the disciples.

The Importunate Mother.

Yet, as in so many instances, Jesus knew what he would do. There was no purpose on his part to disregard finally the anguished appeal of the heathen mother. Perhaps he would test her faith; perhaps he would compel the disciples to recognize the distinction between their own privilege and that of the rest of the world, a distinction which also marked the breadth of their responsibility; perhaps also he wanted to teach the lesson that success is the result of such unwearying persistence as knows no refusal.

Nothing in the gospel records is more admirable than the simple faith and undimmed optimism of the woman. She might have denied his statement, that he came to care for the children of Israel and that her race were entitled only to a menial place in his esteem. From the Sidonian point of view no doubt the Jews were as heartily despised as they were by other races. But instead of taking this tactless course, the mother accepted instantly the word of Jesus that the bread must be given to the children, but she pleaded the right of even dogs to the fragments of the feast. She had only the claim which human sympathy guarantees, but that claim was enough. Jesus had no mind to resist unduly her tearful appeal. She had been tried over-much by his silence and apparent disdain. He meant now to reward her with the fullness of his favor.

He therefore said, "Your faith is great. It shall be even as you desire." With these words he lifted the load of trouble from her heart. She was in no mood even to ask some pledge that the cure would be wrought, nor to insist that Jesus should come to her home to make certain that her daughter was healed. Like the centurion of Capernaum she accepted Jesus' word as final, and went away with perfect confidence that the cure was already wrought. This was precisely the atmosphere in which Jesus could most effectively work his deeds of power and helpfulness. The mother's faith was itself a remedial agent of the highest value. Convinced that the malady had departed, she went home rejoicing to find the child calm and apparently free from the distress which had befallen her. And thus the Master had again vindicated the definiteness of his task, the greatness of his love, and the efficacy of the faith that had in him its center and ideal.

Hymn of a Child

Loving Jesus meek and mild,
Look upon a little child.
Make me as gentle as Thou art,
Come and live within my heart.
Take my childish hand in Thine,
Guide these little feet of mine.
So shall all my happy days
Sing their pleasant song of praise,
And the world shall always see
Christ the Holy Child in me.

*International Sunday School Lesson for June 12, 1910. The Canaanitish Woman. Matt. 15:21-28. Golden Text, "Great is thy faith; be it unto thee even as thou wilt." Matt. 15:28. Memory verses, 21, 22.

Christian Endeavor Lesson

By W. D. Endres

Topic June 2: God Knows. Psa. 103: Matt. 6:7, 8.

God knows and our consciousness that he knows is our salvation. We all shrink from public opinion. We hesitate to have the facts of our private life known to the public, largely because we fear an unfavorable judgment. Those who persist in sinful lives seek the cover of the night's darkness under which to commit their crime. The gambler, the denizen of the slums, and the burglar wait for the darkness in order that they work unrecognized. Not merely that they may escape punishment from the law, but that they may escape the condemnation of the public and the social ostracism which is sure to follow. To what extent the frown of the public has been the means of restraining those who would otherwise have yielded to temptation we have no means of knowing, except that from observation we know it is very great. All this is true and more of the man or the woman who lives in the fear of God. Since God not only knows but discerns the intents of the heart, he who seeks to be a child of God not only refrains from the overt act, but he seeks to banish from his mind evil and unrighteous thoughts, yea he would replace them with prayer and meditation for purity of heart, nobility of purpose, and willingness to serve. From God's knowledge there is no means of escape.

It is a great encouragement to remember that God knows. The idea of a righteous life is so beautiful and so glorious, and of the actual lives that we live so coarse, so vul-

gar, so far below, that there is great danger of discouragement and of giving up the struggle. But when we recall that God knows the longings of our hearts, the attraction that this great ideal has for us, our sincere efforts and great struggles to be true, and that He is a God of "loving kindness and tender mercies" we take courage. His justice is tempered with mercy.

"He hath not dealt with us after our sins, Nor rewarded us after our iniquities."

Our efforts judged by the absolute standard of true righteousness are pathetic. Despair would overwhelm us. But,

"Like as a father pitieth his children, So Jehovah pitieth them that fear him."

The child often, time even when his own sense of failure is keenest, nestles in the father's arms with a sense of satisfaction and protection not because he deserves but because the father loves him. It is not otherwise with those who serve Jehovah. He knows us, our longings, our struggles, our temptations, yes,

we remembereth that we are dust."

"For He knoweth our frame; and it is our privilege to come to Him after faithful and honest effort, knowing that even though we have failed a blessing and benediction awaits his weak and faltering children. But God knows and if we should go so far astray as to attempt to use this unspeakable love as a license for the exercise of evil thought and action, we forfeit every claim even to his grace. God knows and we must be true at heart.

Prayer

BY B. W. RICE.

I have an idea that more of our prayers would be answered satisfactorily to us if we would cultivate them after they are made. We usually close with "amen" which we let mean "there we have done with it, let it go at that." According to the law of prayer there is nothing to be expected after we have dismissed the petition from our minds. That ends it with God, and thereafter, so far as any binding promise is concerned or related, it is as if no prayer had been made.

When we have, by our petition, given God to understand what we desire at the moment, we have done but little, for he well understood all that before. The prayer we think no more than to let drop out of our own hearts immediately after speaking it, or within a day or two, or even before we get the answer, is not calculated to sway God to any great extent, and this "swaying" is our inherent position. We must, in some way, present to God a reason for calling upon him to either change his mind toward the transaction or otherwise act in time to grant us the request. When one decides that he himself is through with the prayer he has just made, he may also set it down that God has ceased to act on it.

We plow and plant our seed with no more assurance than we have that prayer will bring its result. It is God's to do or undo it all.

It is up to us to influence God to give us a special dispensation, direct from God and specifically the act of God in any answer to any prayer we make. Anything less than this renders the prayer useless and out of place. Just how a man in all his insignificance has been delegated the power to speak

to Jehovah and get him to turn aside impending dangers or bring about oncoming results, is not for us to explain, suffice it to state that such is God's own proposition, and to undertake to explain it means a failure.

Praying is a law complete within itself and mysterious. It is no greater, however, than the law of growth. St. Peter walked on the water. His body weighed just as much one moment as another, but presently he went down. There was a reason. He let loose of God. God quits the very moment we let go. We plant the prayers, we cultivate them and fence them off and protect them, and God applies that wonderful mysterious law of his to them and later we harvest the crop.

Some prayers are answered in a moment, others require half a life time or even the whole run of years from the cradle to the grave. We make a prayer whose answer is due in thirty days and unless God violates his law of prayer and gives us the answer before daylight, we weaken on the whole prayer proposition. More persons have killed their faith in this way than in any other way the Devil has put up to us. Men have learned that a radish seed comes up in a very few days, while the black walnut takes nearly all of two winters to make the germ come to life. A man will make a radish prayer and feel encouraged. The next week he makes a black walnut prayer and falls out with God because he does not violate his eternal law of prayer and make the walnut come up before the planter gets the dust off his trousers. In the realm of plant life we have more sense than concerning the spiritual sphere.

The farmer studies his needs and the condition of his soil and his work is only begun when he casts the seed to earth. The Christian, calculating from the wrong standpoint has placed his basis wrong. He blames God for failing to answer a long-range prayer on a short-range notice. God says that if he is going to do anything definitely for a man, he must have as much notice as possible about it, for there are others. Our great God is not sitting there on his throne waiting for our prayer time to come around, wondering what we will want next. He is busy. He enlarges the numbers of his worlds just as rapidly as his facilities for caring for all his sons and daughters will permit. He perhaps will not undertake to turn a grindstone both ways at the same time, just to give some lazy Christian an opportunity to boast that God gave him what he asked for. Get your prayers all on file just as early as possible, for there is a great and wondrous host of people filing them hourly. Yours will hardly be run in ahead of all others unless yours demand an immediate attention, and in that event you will have to leave it all with God and trust that he will make a special act to accommodate your necessity. Be careful about filing an old black walnut petition when it's a radish growth you want. Make no prayer that you do not intend to back up until the answer comes. It is on file only so long as you turn it over and over in your own mind. If you decide to change your petition or alter it in any way, make a clean-cut alteration of it and do not trust to luck, for there is no such thing as luck in the realm of prayer. It is governed by a law equal in austerity to any other law than has ever been discovered. The distracted mother kneels beside her dying child and feels within her own heart that there will not be time enough for God to get around. She makes her petition from the standpoint of her own ideas about such things, and dares to take the chances. The time element enters into this case, and the woman has but little on file to which she can refer God at this distressing moment and consequently she loses out. From the moment the child was born she should have refuted it behind as strong a petition as it was possible for her to file.

The time element has been the rock on which many a man has lost his faith. God takes more time to answer some petitions than to others, and only God's unlimited power permits him to take up one case ahead of another of seeming less importance so far as man can discern. Let us use the same hard sense in our prayers that we use in the ordinary affairs of human life, and we will be surprised at the results.

Caldwell, Idaho.

Last Words

By Helen Hunt.

Father, I scarcely dare to pray,
So clear I see now it is done,
That I have wasted half my day,
And left my work but just begun.

So clear I see that I have hurt
The souls I might have hoped to save;
That I have idle been, inert,
Deaf to the calls the Master gave.

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win.

In outskirts of thy kingdom vast,
Father, the humblest place give me.
Set me the lowliest task thou hast;
Let me, repentant, work for thee!

—Selected.

Church Life

—Congratulations to the new alumni, and alumae.

—The summer vacation season draws near, but sweeten the pleasures of that season with the thought of work well completed.

—The Christian Century will come to you during your vacation, if you will notify the office of your change of address.

—During the summer The Christian Century will publish some special articles on the improvement of the work of the Sunday school.

—Preachers, tell us where you expect to spend your vacation. Others will be interested in knowing, and your plan may be suggestive to others.

—Mr. and Mrs. C. C. Morrison are off for their trip to Edinburgh, England, and the various countries of the continent. They will return early in August. Mr. Morrison will continue to contribute editorial material to the paper during his absence.

* * *

J. T. Ogle, Paris, Texas, has accepted a call to the church at Shawnee, Okla.

I. A. Wilson closed his work at Valley Falls, Kansas, and began at Marion, the same state, on the first day of May.

LeRoy M. Anderson is getting his work before the community by paid "ads." in the local paper.

The annual convention of the fourth district of the Illinois Christian Missionary Society will be held at Normal, June 7-9.

C. C. Smith, Cincinnati, Ohio, addressed the congregation of the church in Atlantic, Iowa, Sunday, May 22.

The Martin family are now in a meeting at Greenfield, Mo., with nearly one hundred accessions to the church.

Church at Rock Creek, Ohio, is in need of a pastor. Write J. A. Braden, Rock Creek, Ohio.

Ernest C. Mobley, Dixon Street Church, Gainesville, Texas, has been called to remain with the church indefinitely.

The annual meeting of the First District of the Illinois Christian Missionary Society will be held at Dixon, Ill., June 15, 16, 17.

C. C. Sinclair, pastor of the South Emporia Ave. Church, Wichita, Kansas, recently gave an address before the meeting of the Y. M. C. A.

The church at Fairbury, Ill., is now without a pastor. The city has a population of 2,500 and a good field. The salary offered is \$900 a year.

R. H. Ingram closed his work at Perry, Iowa, the first of June. This is a good church and field of fine prospects for some ambitious young man. Write H. T. Munn.

May 18, Hugh Wayt gave the address before the G. A. R. and the high school at Zanesville, Ohio. It was a combination of memorial day and peace day service.

Cortland H. Livingston, who about seven months ago became pastor of the church at Freeport, Ill., has resigned to accept a call to the church at Newman, Ill.

J. N. Johnston, Geneva, Ohio, has accepted a call to the Church of Christ of Fostoria, Ohio, and will begin there after the state convention at Toledo.

The churches at Trumbull and East Thompson, Ohio, will be open for a pastor after June 1. Write Harmon Bower, Geneva, Ohio, R. F. D. 4.

Dr. J. H. Garrison spoke at the morning service of the Lenox Avenue Church, New York City, May 29. He was enroute to the World Missionary Conference at Edinburgh.

The "Catch-My-Pal" movement in Ireland has an interesting adaptation in the Independence Boulevard Church, Kansas City, where a "Catch-My-Friend" movement is building up the Sunday school.

H. S. Gilliam, J. M. Monroe, and O. N. Roth, Enid, have been appointed to arrange for a special train on which the Disciples of Oklahoma will travel to the national convention at Topeka, next fall.

W. A. Moore, pastor of the First Church, Tacoma, has been invited to deliver the baccalaureate sermon to the graduating class of Washington State Normal, at Ellensburg, June 12.

The church at Lindsay, Calif., is without a pastor, and it is the opinion of those who know the field that if a good man would go there a fine work could be done in a short time.

By unanimous vote of the church at Wells-ville, Ohio, A. A. Honeywell of Indiana has been called to the pastorate of the church to succeed C. L. Morrison, who has just resigned.

Oliver W. Stewart made a temperance address in the Christian Church, Urichsville, Ohio, Thursday evening, June third. He would find many friends to himself and his cause in this Christian church stronghold.

Evangelist Sumner T. Martin recently held a meeting at Brawley, Calif., which resulted in the organization of a church with fifty-three members. About forty of these had been members of the church elsewhere.

The First Church, Rochester, N. Y., occupied its newly repaired building for the first time the twenty-second day of May. There were five confessions, and a generous offering to defray the balance of the expense of repairs.

J. G. Waggoner, Canton, Ill., is preaching a series of sermons to young people. His subjects are: "Prosperity," "Courtship, Marriage and Home," "Recreations and Amusements," "Spiritual Life," "Character and Its Triumphs."

H. T. Morrison, whose pastorate of a union church of Baptists and Disciples on Prince Edward Island closed some time ago, is recovering from an illness due to overwork. He may be addressed at Springfield, Ill., in care of his son, Dr. H. T. Morrison, Jr.

Mr. and Mrs. Guy W. Sarvis, now under appointment as missionaries to China, under the F. C. M. S., as living links of the Hyde Park Church, Chicago, both received degrees from the University of Chicago during the June convocation.

Dr. Errett Gates left Chicago this week for study abroad during the coming year. Dr. Gates will use this opportunity to pursue special studies in his chosen field of church history, being under leave of absence from the University of Chicago.

The Christian Church, Iowa City, Iowa, dedicated its new \$3,500 pipe organ June 2-5. The chief sermons were given by T. J. Dow of Minneapolis, former pastor of the church. C. C. Rowilson is the successful pastor of the church.

Albert Buxton received nine additions into

the church the closing Sunday of his work with the Central Church at Pueblo, Colo., and in his new pastorate at Broadway, Pueblo, Colo., there were five accessions the first Sunday.

The following telegram was received too late for publication last week: "South Folk, Va.—Second week; big union meeting; 171 additions; forty Sunday; continue another week. W. B. Hendershot, Martinsville, evangelist." C. B. Richards is the pastor.

There have been 125 additions to church at Danville, Ill., since January 1, about eighty of them being by primary obedience. Mines are shut down and times are hard, but in other regards all is well. Wm. E. Adams is pastor.

N. D. Webber, pastor at Morristown, Ind., has delivered an historical address before the Old Folks Singing Class, preached a special sermon to the G. A. R., delivered the Memorial Day address at Morristown, and the Red Men's Memorial address at Fountaintown during the last month.

Sumner T. Martin is preaching the following series of sermons at Holtville, Calif.: "Desecration of the Lord's Day," "Gambling and Cards," "Shall I Attend the Theater?" "What About the Dance?" "Lying, Gossip and Profanity," "The Danger of Drink," "Deceitfulness of Riches."

W. R. Jinnett and wife, Manilla, Ind., will sail for Europe, June 9, to be gone till about the first of October. Mr. Jinnett can be addressed care North German-Lloyd Steamship Co., Southampton, England, or care Cranston's Ivenhoe Hotel, Bloomsbury street, London, England.

Charles S. Medbury, pastor of the University Church, Des Moines, Iowa, was commencement speaker at the Southern Christian Institute at Edwards, Miss. During the same week the state negro convention met in the same place, and Mr. Medbury was given a place on their program.

We overreached our apportionment for the A. C. M. S. yesterday by a few dollars. Our treasurer will forward same soon as payments are in, and you may look for a neat remittance from Bible school also. Yours for Christ and America!—Chas. A. Sias, Dallas, Ore.

The Netz Sisters furnished music for those who attended the Texas State Convention, May 22-25. Other musical numbers of special interest were given by Miss Mable Una Bell, Ohio, and Mrs. Gussie Ward, German, Oklahoma Christian University, and the Todd Brothers of Eastern, Texas.

F. H. Bentley will close his work at Tulare, Calif., July first, and will return to the east on account of the illness of his father. During his ministry the church has made good growth, and will now be ready to pay an increased salary to the right man. Tulare is a city of 3,500 persons.

The San Joaquin ministers' meeting was held at the First Church, Fresno, Calif., May 9. The speaker of the afternoon session was J. J. Haley, who read a paper on "The Next Reformation," which he urged would be an ethical one. The paper provoked great discussion.

Ray O. Miller, pastor of the First Church, Fresno, Calif., reports frequent additions to the church. Old debts amounting to a total of thirteen hundred dollars have been paid, and now the members of the church are talking of a new building thoroughly equipped for the best modern work.

J. M. VanHorn has been secured as acting

pastor of the First Church, Warren, Ohio, until a successor to J. E. Lynn is secured. Mr. Van Horn is a man of experience and marked ability, and the church is fortunate in securing his services during the interim while searching for a pastor.

J. F. Findley, who has just closed his work with the Fort Collins Church, Colorado, has just concluded a meeting at Kersey, Colo., which resulted in the organization of a church of seventeen members. A Sunday school and ladies' aid society were also organized.

Things are moving with encouraging life at the East Broadway Church, Sedalia, Mo., where E. H. Williams is the pastor. In the fifteen months of his ministry there have been 113 additions to the church. The painters and decorators are now at work upon the building, giving it a new dress without and within.

W. H. Zenor, who has been pastor of the East Lincoln, Neb., church, since April 1, 1909, has resigned and will close his work with this church the first of August. Mr. Zenor is a hard worker and since his coming to East Lincoln has interested himself especially in the cause of labor. He has not yet decided upon his future location.

William Price, pastor of the Howett St. Church, Peoria, Ill., last week returned to the vocation of his earlier days long enough to lay the brick of the foundation of the new Sunday school building, which is being erected by the men of the Central and the Howett St. Churches of Peoria. The superstructure is to be erected in one day.

The thirtieth annual convention of the Montana Christian Association will be held in Butte, June 1-17. The guests from abroad are: I. N. McCash, Mrs. Anna R. Atwater, J. H. Mohorter, and J. T. Nichols, editor of the Christian Union. This convention program is longer than most of those of the eastern and central states, and is filled with many good things.

Dr. Paul Wakefield, living link missionary from the church at Liberty, Mo., is raising by private subscription a sum of \$500 for the purchase of a boat to be taken with him for use in China. The Liberty Church, of which R. G. Frank is pastor, will in addition to the fine sum they have already given, contribute to this fund also.

The church at Clinton, Ill., gave a farewell reception to Albert Schwartz, their pastor, May 29, who left the following week for New York, where he set sail for a six months' tour of the world. Mr. Schwartz has a six months' leave of absence that he may make this trip, which he makes under the direction of a university extension department, and for the purpose of both travel and study.

Richard W. Gentry, associate pastor of the Hyde Park Church, Chicago, and fellow in Church History in the University of Chicago, will receive the degree of B. D. at the June convocation. Mr. Gentry has been extended the fellowship for another year and will continue his study, preparatory to taking the degree of Doctor of Philosophy.

The men's Brotherhood of the church at Wabash, Indiana, held its fourth annual fish fry a few days ago, when more than 100 men sat down to the dinner. The fish were (it is said) all caught by the members of the club. After the dinner, Pastor E. F. Daugherty introduced J. K. Shellenberger, field secretary of the Brotherhood, who gave the address of the evening.

This message from Secretary Corey will add zest to the children's day festival. "Children's Day promises to be a record-breaking missionary festival. So far, 500 more schools have ordered supplies than last year. Probably over 4,000 Sunday-schools will observe the day and we believe \$100,000 will be the result. This will make more than one million dollars from Children's Day from the beginning. No doubt 2,000,000 people will attend the exercises on June 5.—S. J. Corey."

E. S. Farmer, of Rochester, Ind., is preaching a series of four Sunday-night sermons which are attracting much interest throughout the city. To high school students on "The Discovery of Hidden Talents and Their Proper Use"; to college people and the friends of education on "The Dynamics of Christian Education"; to lodge men on "Men, Their Purpose in Organization and Their Might"; to Rochester citizens on "The Essential Qualities of an Ideal Citizen."

W. B. Craig is pushing the cause of Christian union in the east, where it is both needed, and where the people are ready to receive it. By the arrangement of Mr. Craig, Robert E. Pretlow of the Society of The Friends, Brooklyn, spoke in the Lenox Ave. Church on a recent Sunday morning, Mr. Craig preaching in the Brooklyn pulpit of Mr. Pretlow, and in the evening at his own church, on "Christian Union: What and How?"

H. C. Holmes, for two years pastor of the church at Lawrenceville, Ill., has resigned, and closed his work the first of June. The resignation is brought about by the necessity of Mr. Holmes changing climate on account of his own and his daughter's health. He has accepted a call to Redlands, Calif. Mr. Holmes' work in Lawrenceville was very successful and the church was reluctant to let him go.

H. D. Williams, who has for the past eighteen months been pastor of the church at Kalamazoo, Mich., has resigned. The resignation will take effect the first of July. Since going to Kalamazoo, Mr. Williams has materially advanced the work of the church, and has made a large place for himself both within and without the church. The church universally regrets his departure. Several fields have opened to Mr. Williams but he has not yet announced his plans for the future.

The following report shows a fine work at Tipton, Ind., during the last year under the pastorate of Guy Israel Hoover: For all purposes there was raised \$5,492, \$2,166 of it going toward the outside indebtedness of the church, and \$265 for missions. During the regular minister's labors there were added sixty-five persons, twenty-six by confession

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of faith and baptism, making a net gain of forty-eight in the membership, and giving a present roll of 508 names. The average attendance upon the Sunday school is 295, and the collection \$10.46.

The Central Church, Des Moines, Iowa, has announced a change in the program of the Wednesday evening prayer meeting, to "meet the needs of a modern congregation." Each evening one who is especially prepared to speak upon the subject assigned him will have charge of the evening. The subjects are those which have especial interest to the modern Christian man. The first three evenings will be devoted to a study of the "world field," under the direction of the pastor, Finis Idelman, with the use of maps and charts. Later subjects are not yet announced.

Mrs. Lena Treloar, who has been pastoral helper for the South Broadway Church, Denver, for the past three and one-half years, has resigned, to enter upon other work. Mrs. Treloar's work is highly commended in the Colorado Christian Herald. She has been organizer and superintendent of the home department of the Sunday school, teacher of the young people's Bible class, teacher of teachers' training classes, vice president of the Interdenominational Missionary Union of Denver, and during the absence of Dr. Tyler last summer supplied the pulpit of the South Broadway Church.

The annual meeting of the Central Church of Christ, Syracuse, N. Y., Joseph A. Serena, minister, was held May 18. Reports from all departments showed life and vigor. There were 341 members in the church, a gain of twenty for the year. Total receipts of treasurer, \$5,298.88, of which \$412.73 was for missions. Bible school averaged 156 in attendance; raised \$570, of which \$210 went for missions. The C. W. B. M. reported forty-eight members, and \$130 raised, while the C. E., with thirty-five members, raised \$100, of which \$30 went for missions. The ladies' guild raised \$215.13 for local work. Total receipts, all departments, \$6,250; total given for missions, \$775. The property of the congregation is worth \$40,000, and is entirely free from debt. A constitution and by-laws was adopted and ordered printed in manual form.

May 2 and 4 at Normal, one of the best institutes in the history of Oklahoma was held. The following ministers were in attendance: Clay T. Runyon, Kingfisher; G. Lyle Smith, El Reno; A. R. Spicer, Lawton; T. N. Noblitt, Guthrie; G. W. Surber, J. H. O. Smith, J. M. Monroe, H. S. Gilliam, Oklahoma City; C. A. Musselman, Anadarko; R. E. Rosenstein, H. E. Reed, J. C. Powell, Norman; D. A. Wickizer, Tulsa; O. N. Roth, Enid; E. L. Kirtly, Marlow; A. J. Bradshaw, Stroud; T. F. Odenweller, Enid; J. A. Tabor, Snyder; A. E. Underwood, Holdenville; G. W. McQuiddy, Alva; F. D. Macey, Bartlesville; Virtes Williams, Stillwater; W. S. Priest, Wichita, Kansas; J. H. Henderson, Pauls Valley, and J. W. Woodside, Kansas. W. S. Priest, of Wichita, Kansas, was the lecturer, and did his work to the satisfaction of all. It was conceded on all hands that his lectures were of an unusually high order. Not a note of discord was heard from the beginning to the end of the institute. The discussions were spirited and indulged in freely, but without acrimony or venom. Much credit is due D. A. Wickizer, the president, and R. E. Rosenstein, the secretary. The regrettable thing was that so few ministers were in attendance. The ladies of the church furnished most excellent meals for the sum of 25 cents and put all under obligation to them for their excellent service.

English Topics

By Leslie W. Morgan

A Nation's Grief

"The King is dead!"

A disaster which involves a multitude, as from earthquake, famine, or flood, seems more terrible than that which concerns only an individual, and yet suffering is an individual matter, and to multiply the number does not really increase the pain. So a grief which involves a nation seems greater than the sorrow of a single individual. It is a case in which "a sorrow shared is not divided."

It has been my lot to see a nation four times in sorrow, and it is an experience not without value. I have been profoundly impressed by each in turn. The first was in my early boyhood at the death of Garfield; the second was the death of Queen Victoria, followed closely by that of McKinley, and the fourth is the present national, yes world-wide lamentation at the passing of King Edward VII.

Contrast with America's Grief.

Many of my readers will recall an earlier grief, that at the death of Lincoln. In the case of America the grief in the three cases mentioned was accentuated by the fact of death being due to dastardly assassination. In the other cases there has been nothing to assist the imagination or inflame the passions of the populace other than the deep feeling of regard for the departed. Any one viewing the expressions of grief from afar might imagine that much of it was formal and meaningless, but seeing and experiencing it at close hand it is different. No one would have imagined nine short years ago that if the son of his illustrious mother were taken in so short a time the grief would have been anything like that shown on the occasion of her death. The facts show not only the futility of attempting to prophesy concerning such things, but what is more significant, they indicate the admirable diplomacy with which the late king manipulated the situation and captured all hearts. It was not an easy thing to do but it has been done with consummate skill.

Wished to Follow His Mother.

The prayer of the late sovereign that he might walk in the footsteps of his illustrious mother, seemed to some, at the time, to border upon sacrilege, and to be next to impossible; but without exaggeration it may be said he has done so, and not only so but he has marked out new paths for himself,—paths the treading of which have made for the world's peace, and for the prosperity of the kingdom and empire over which he ruled. It is not necessarily contended that had he come to the throne at the same age as did his mother he would have made the impression on history that she did, but in the less than a decade of ripened years which he has given to the task of directing the affairs of a world empire he achieved a great success. History will connect the name of "Edward the Peacemaker" to that of "Albert the Good" and "Queen Victoria the Great" in other ways than that suggested by sonship and parenthood. The Bishop of London says of him: "A great king he must have been to have acquired the place he did in the councils of the civilized world, and in the respect of the nations." Many illustrations might be given as to what he has done. When he came to the throne, an Englishman was a hiss and a by-word in France. By a single visit he completely turned the tide of public opinion and inaugurated the *entente cordiale* which has grown with the

advancing years, being helped at every opportunity in the most graceful and diplomatic manner possible. Among all the crowned heads of Europe there is not one that wields one-half the influence of that of the late king.

Mr. Andrew Carnegie was interviewed a few days after the death of the king and gave expression to sentiments of special interest to his countrymen and mine. He said: "Strange anomaly, this British constitution of yours. Your monarch in losing power to do anything, won the power to influence everything. Not the Lord's anointed, but in a very wonderful way the chosen of the people. Why man, he'd have got more votes in England than Roosevelt in the States!"

These words are specially significant, coming as they do from a man who some years ago returned to his native land after becoming enamored of Republican ideas in the land of his adoption and his successes, and bought up a number of daily papers in London and throughout the country, with the avowed purpose of disseminating Republican ideas. Perhaps the failure of the attempt had something to do with this changed attitude, but doubtless the results of the last two reigns have had something to do with it as well.

The King's Ambitions.

The late king had two ambitions, both of them worthy ones, viz., the world's peace, and the amelioration of social conditions. True, he was anxious to win the Derby too as many times as possible, but there is no question about his sincerity in the other matters. Long strides were taken in the former during his reign and he showed the utmost sympathy with the efforts to better the conditions of the poor, especially in the matter of housing. There has been a political upheaval during his short reign, and although he was without doubt conservative in his sympathies he has with wonderful skill retained the loyalty of all classes. All classes have been deeply touched at his sudden death and messages of sympathy with the queen mother, as she is now to be called, have come from very diverse sources. On the Sunday following the king's death the Salvation Army sent a band to play in the quadrangle of Buckingham Palace, and by special request sang "Nearer My God to Thee" and "Abide With Me." A telegram was sent by "769 homeless men" in the Medland Hall Free Night Shelter, saying, "Even the humblest of our late king's subjects feel they have lost a friend." General Botha referred in his message to the gracious manner in which he and his fellow generals were received by the late king "when our hearts were still bleeding at the loss of our independence." In her message to the nation the queen mother expressed her thanks for "sympathy from all classes" and adds, "Give me a thought in your prayers" and "I confide my dear son to your care."

The New King.

King George V. is not now looked upon to be as strong a man as his father, but doubtless he will prove himself efficient in time. He is said to be of a retiring disposition and to hate pomp and ceremony. It has always been said that he regretted his elder brother's death, the Duke of Clarence, not simply from the sorrow naturally felt for the loss of a brother, but because of his shrinking from the responsibilities of the crown. It is said that he has two hobbies, stamp collecting and his children, and that

The Essential Significance of Graded Lessons

RULING PRINCIPLE

The new education puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent needs of the pupil, receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center from subjects to persons.

BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

Samples of BETHANY GRADED LESSONS Sent Free to Ministers, Superintendents or Teachers, upon application.

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be neither races nor gambles; that he is one of the best shots in Europe and that he is fond of the field. From my observation of him at a public meeting a few years ago, when I sat at close range to him for several hours, I would take him to be of a modest disposition, and mild in manner, not physically very strong nor specially keen in his intellectual qualities. He will have excellent support in Queen Mary who is every inch a woman and shows it in her bearing, in the rearing of her children and in her work in behalf of charity.

"Long live the king!"

Gains for American Missions

During the first three weeks in May, the gain in church offerings and annuities is \$2,185.02. One hundred and twenty churches have increased their gifts and 152 have made an offering this year which failed to do so last year. Offerings have been received from but few of our larger churches.

This first year of our second century gives promise of being the greatest year in our history. Let us rally to the cause of winning America for Christ by sending increased offerings from our churches thus enabling the home board to do more and better work for Jesus in our homeland.

Send all offerings to the

American Christian Missionary Society,
Carew Building, Cincinnati, Ohio.

News from the Niagara Frontier

The Christian Ministers' Club of the Niagara Frontier will have its annual picnic along with the families of the members at Erie Park, Canada, June 6. The day will be devoted to athletics and gastronomy.

Dr. Arthur Holmes and P. C. Macfarlane will be the principal speakers at a "Niagara Frontier Brotherhood Banquet" to be held at the Central Y. M. C. A., Buffalo, June 2.

E. F. Randall has concluded his pastorate with the First Church, Tonawanda, N. Y. His work has been of the highest order. The congregation asked him to reconsider his resignation and invited him to continue.

Milton B. Madden, the energetic, big-hearted and most effective "living link" of the Payne Ave. congregation, North Tonawanda, will visit the congregation the last of May. He will be accompanied by two of his boys, and they will have this heavy schedule on the Frontier: May 29, Bible school and morning worship, Payne Ave.; evening worship, and May 30, Niagara Falls; May 31, Forest Ave., Buffalo; June 1, Jefferson St., Buffalo; June 2, reception, Payne Ave.; June 3, Kensington Church, Buffalo; June 4 and June 5, Bible school and morning worship, Payne Ave.; evening worship, Richmond Ave., Buffalo.

V. W. Blair, Payne Ave. Church, North Tonawanda, will deliver the afternoon address at the Western New York District C. W. B. M. convention at Williamsville, June 11, and also an address on "Christian Endeavor's Part in the Missionary Movement," at the Annual Niagara County Christian Endeavor Convention, Niagara Falls, May 27. On June 3, he will speak on "Music and Worship" at the Jefferson St. Church, Buffalo, when the choir and officers of that congregation will entertain the Payne Ave. choir.

Mr. S. B. Lindsay, an elder of the Payne Ave. congregation, occupied the pulpit of the First Church, Tonawanda, both morning and evening, May 22.

There is such a happy fellowship enjoyed by the First Baptist Church and the Payne Ave. Church of Christ, North Tonawanda,

N. Y., that each pastor will preach for both congregations during the vacation of the absent minister in July and August. These congregations had union evangelistic services last winter and have had occasional union meetings since.

Farewell to Pastoral Leaders

Mr. and Mrs. F. L. Bowen have been the leaders of the Jackson Ave. Church for the past thirteen years, but duty calls them back to the mission field. The feeling of the church at their departure was most beautifully expressed in the decorations at the reception given them the last week of their ministry, which closed May 1. The church was decorated in palms, white flowers and bleeding hearts—the palms for their future pathway, the white for the purity of life ever taught by them, and the bleeding hearts as an emblem of the feelings of the people. A fitting program was rendered, the last number before the serving of refreshments being, "A Token of Love," which proved to be a large heart-shaped receptacle containing ten \$20 gold pieces, a gold medal for Mr. Bowen, on which was engraved a picture of the church, and a gold watch for Mr. Bowen. About one thousand people were present during the eve-



Rev. and Mrs. F. L. Bowen.

ning to assure them of their love and wish them success in their future work of city evangelization. The souvenirs of the evening were a fine photograph of Mr. and Mrs. Bowen.

DR. C. J. GILMAN,
Chairman, Board of Officers.

Jackson Ave. Church, Kansas City.

News from the Foreign Society

Nicholas County, Kentucky, is assured of the living link rank by raising \$600 for the work at Batang, border of Tibet, under the direction of J. C. Ogden. It will be remembered that Brother Ogden went out from that county. G. M. Brooks, a live "layman," led in this campaign.

The receipts of the Foreign Society for the first twenty-four days of May amounted to \$23,102, a gain over the corresponding time last year of \$7,880.

President A. McLean made an address at the World's Sunday School Convention at Washington, D. C., on "Missions in the Sunday School."

All the signs point to an exceptionally large Children's Day offering. It is hoped that every school will be in line with creditable gifts.

Dr. W. E. Macklin of China will attend the Toronto Convention.

Lloyd H. Miller of the Broad St. Sunday School, Akron, Ohio, feels sure that that school will reach the living link rank on Children's Day.

The Sunday school at Hopkinsville, Ky., has already observed Children's Day and has reached \$450 in their offering and possibly more. Next!

Children's Day offerings should be sent to F. M. Rains, secretary, Box 884, Cincinnati, Ohio. Please be careful to give the local name of the Sunday school when different from the postoffice. Also please state whether the offering is from the church as a church or from the Sunday school.

The mission at Matanzas, Cuba, is jubilant. Work on the new buildings begun. Getting ready for Children's Day. One man baptized. The church at Freeman St., Norfolk, Va., J. T. T. Hundley, minister, supports Melvin Menges, missionary, at this station.

Secretary Stephen J. Corey will speak at the Toronto convention and also at the Ohio convention.

The church at Frankfort, Ky., sends us \$600 from the church as a church as usual. This congregation supports Dr. W. E. Macklin, Nankin, China.

The Foreign Society sold no less than 7,000 missionary books during the past year. This is a good record.

B. T. Wharton, pastor of the Marshall, Mo., church, says: "We expect the Marshall church to become a living link Children's Day. We collect our entire foreign missionary offering on that date, and I think most of it is now ready. Expect the biggest Children's Day we have ever had."

A thousand missionaries on the foreign field, two million dollars a year for foreign missions, and at least twenty-five million heathen people evangelized by your workers in this generation. This is the new watchword adopted by the delegates of our brotherhood at the National Missionary Congress at Chicago. This bold, worthy appeal ought to deeply stir the loyalty of our people to world conquest. The goal is entirely possible of attainment, and the Disciples of Christ should be satisfied with no less an aim.

Glorious news from the Congo mission. Thirty-six baptized at Bolenge, April 6; twenty-three baptized at Bolenge, October 3; thirty-six baptized at Bonyeka, November 21; sixty will be baptized at Bonyeka soon; ten were baptized at Lotumbi, January 3. The Christmas offering of the church at Bolenge was 11,629.

Disciples' Congress Plans

The committee appointed by the Congress of the Disciples of Christ to confer with a like committee from the Congress of the Baptists, has submitted the resolutions concerning the union of the Baptists and Disciples' Congress which was adopted at Bloomington, Ind., and the Baptists' reply accepting the conditions of union as proposed by the Disciples with the exception of having a tri-annual union congress instead of a bi-annual.

At the time that our committee conferred with the Baptist committee this spring, the Baptists had already formed their program for their congress to be held this fall at Augusta, Ga., and therefore it seemed inadvisable to hold a union congress with the Baptists this year. Consequently the Disciples will hold their congress in March or April of 1911.

At the congress this spring in Bloomington, the following officers were elected: President, C. H. Winders; secretary-treasurer, Joseph C. Todd; first vice president, R. H.

Crossfield; second vice president, E. E. Faris; third vice president, B. A. Abbott.

The officers constitute the executive and program committee and would be glad to receive through the secretary, investigations from churches desirous of entertaining the congress in 1911, and also would be glad to receive any suggestions concerning the policy and program of the Congress for next year. So far as the committee has been able to confer with the other officers, they have expressed a desire to make our next Congress thoroughly representative of the brotherhood as a whole.

JOSEPH C. TOWN,
Secretary-Treasurer.

Bloomington, Ind.

H. O. Breeden at Fayetteville, Ark.

H. O. Breeden and W. F. Lintt began a nineteen-day meeting with the First Church, Fayetteville, Ark., the first Sunday in April. Throughout the meeting the attendance was the largest in the history of the church. Of this meeting, Pastor W. S. Lockhart writes:

"Dr. Breeden is an untiring worker. Nearly every day he spent the afternoon calling with me. He knows how to approach men and rarely makes a mistake in his estimate of people. Many men that 'never go to a revival meeting' were regular in their attendance. The usual comment was, 'He is not like an evangelist; there is no sensation about him.'"

"All were greatly impressed with his reading of the Scriptures, reading as he does from memory. For the first time in my life I saw a great audience listening attentively to the reading of the Word. It had a good effect. He handles the great truths of Christianity in an easy and convincing way. His presence before an audience is helpful. At times he is truly eloquent, again he delights with some well chosen lines of poetry, at another time he thrills his auditors with an apt illustration from history, art, or his own varied experience. His presence among our business men called out such remarks as, 'I like that man because he is a real man as well as a great preacher.'"

"I have waited three weeks to write these lines, so as to observe the after effects of the meeting. We have a balance in our treasury, we have not had to 'get over the meeting,' the converts (all mature people) are in the Sunday school, Aid, C. W. B. M., Brotherhood, C. E., and are present at the church services, all contributing their time, energy and money to the success of the work.

"We had a much larger ingathering than we anticipated—sixty-one, with forty-four confessions. In taking the census of our city we found only 100 that seemed to us available. You may readily see that the number reached was large considering the amount of available material. Our whole city and university life was made better, our business men were so well pleased that they have frequently expressed themselves as never again wanting any other type of an evangelist.

"Professor Lintt added much to the success of the meeting. He is the finest chorus director I have used. He is much beloved by his chorus. He is a princely man, thoroughly in earnest in his work."

New York City Mission Notes

The tri-annual convention of the C. W. B. M. of the New York City district was held at the 169th Street Church, Tuesday, May 19. A splendid program was given and a delightful social hour was spent with an excellent dinner, furnished by the ladies of the

church. The evening was given to the Disciples' Missionary Union. A report of the city mission work was given by the superintendent of city missions. M. M. Amunson, pastor of the Sterling Place Church, delivered a thoughtful address on "The Woe of the City." The meeting was well attended by representatives from the churches.

The mission churches report progress during the past month.

The work among the Russians is doing splendidly. Four nights each week they meet in classes to study English. Sunday, Wednesday and Saturday they meet for their religious services. The following facts given by the Federation of Churches will help us to appreciate the task of evangelizing this people. In the Borough of Manhattan below Fourteenth street, we have 155,823 of Russian birth, or take the section on the east side of Bowery and south of Fourteenth street, we have 153,746 Russians. These facts should challenge our faith. It is a call to service. Truly, our answer cannot be the present effort we are putting forth. We need a well equipped Russian missionary devoting his whole time to this work.

A special meeting is being held at the Humboldt Street Church by Evangelists H. F. Lutz and William Leigh. The meeting has increased in interest from the start. Thirty have thus far responded to the call of Christ. A splendid work has been done to strengthen and build up the church.

JOSEPH KEEVIL,
Supt. of City Missions.

704 Humboldt street, Brooklyn, N. Y.

New Headquarters for Religious Education Association

The exhibit and the office work of the Religious Education Association have grown so rapidly that larger quarters have been made necessary. The association moves to the new McCormick building, Michigan Ave. and Van Buren St., Chicago, on May 1, where with fully twice the space and with splendid light and facilities for the library, exhibit and offices, all those who desire to consult the special collections of the association will be welcome and will find ample accommodations. The special library of the association now numbers two thousand books on moral and religious training, including a fine collection of modern text material, a large number of pamphlets and other documents and many photographs and displays illustrating methods of work in Sunday-schools, colleges, homes, etc. The exhibit is maintained for the free use of all persons, for teachers who would select texts, for parents, pastors and others working at the problems, or desiring to read the latest literature on the subject of religious education.

Missouri State Convention

The Jefferson City Church sends a hearty invitation to all the brethren and sisters in the state to come and visit them June 17-22. If you will send your name to J. L. Thompson he will take special delight in seeing that you are cared for in the best possible way at the very smallest expense.

Remember that the convention voted last year to hold this convention on the plan of the General Convention, that is that the attendants pay their own way. Bro. Thompson has secured a number of homes and rooms at boarding houses and hotels. He will do his best for you if you will but write him in time. Don't wait until the last day and then expect the very best accommodations.

This leads us to say that this makes it more necessary that the churches pay the expense of their delegates and ministers. It is altogether too much to ask that these shall give their time and pay their way, too,

especially when you remember that they are engaged in your service.

Send your minister. Pay his way and demand that he go. He will appreciate it, he will be the better minister for it and the church will be blessed thereby. The churches of Missouri cannot afford to neglect the state convention, too many and too large things are at stake.

Remember that it is not "their convention," but "our convention." This is the people's gathering. They can make it what they will. It is the one time in the whole year when the people from all parts of the state come together to consider the great interests of the church. This is the people's one great opportunity and they ought to prize it above riches.

Finally let us get ready so that there may be nothing that shall bring a tinge of regret. We must not come reporting any deficit. We are hearing from some of the brethren about it, but it will take the last minister, the last church and the last dollar we can reach in order to come "all up in the clear."

T. A. ABBOTT,
Cor. Sec'y.

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THE BETHANY GRADED SUNDAY SCHOOL LESSONS

INTERNATIONAL COURSE

CHARLES CLAYTON MORRISON, EDITOR

Purpose—The purpose of the Graded Lessons is: To meet the spiritual needs of the pupil in each stage of his development. The spiritual needs broadly stated are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.....
2. To exercise toward God, the Father, and his Son, Jesus Christ, our Lord and Saviour, trust, obedience, and worship.....
3. To know and to do our duty to others.....
4. To know and do our duty to ourselves.

COURSES	Age of Pupils	AIM	PUBLICATIONS
BEGINNERS			
First Year	4	To lead the little child to the Father by helping him: 1. To know God, the heavenly Father, who loves him, provides for, and protects him. 2. To know Jesus the Son of God, who became a little Child, who went about doing good, and who is the Friend and Saviour of little children.	Lessons prepared by FRANCES W. DANIELSON Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV
Second Year	5	3. To know about the heavenly home. 4. To distinguish between right and wrong. 5. To know his love for God by working with him and for others.	Teachers' Text Book—Part I, II, III, IV Large Pictures (9x12 inches) Beginners' Stories—(Illustrated folder for pupils) Part I, II, III, IV
PRIMARY			
First Year	6	To lead the child to know the heavenly Father, and to inspire within him a desire to live as God's child: 1. To show forth God's power, love, and care, and to awaken within the child responsive love, trust, and obedience. 2. To build upon the teachings of the first year (1) by showing ways in which children may express their love, trust, and obedience; (2) by showing Jesus the Saviour, in his love and work for men; and (3) by showing how helpers of Jesus and others learn to do God's will.	Lessons prepared by MARION THOMAS Teachers' Text Book, Part I, II, III, IV (With picture supplement) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV
Second Year	7 and 8	3. To build upon the work of the first and second year by telling (1) about the people who chose to do God's will; (2) how Jesus, by his life and words, death and resurrection, revealed the Father's love and will for us; (3) such stories as will make a strong appeal to the child and arouse within him a desire to choose and to do that which God requires of him.	Teachers' Text Book—Part I, II, III, IV Large Pictures—(6x8 inches) Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV
JUNIOR			
First Year	9 and 10	1. To awaken an interest in the Bible and a love for it; to deepen the impulse to know and to do right. 2. To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show his followers going forth in his strength to do his work. 3. To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.	Lessons prepared by JOSEPHINE L. BALDWIN. Teachers' Text Book—Part I, II, III Pupils' Book for Work and Study—Part I, II, III (With picture supplement)
Second Year	11 and 12	4. To present Jesus as our Example and Saviour; to lead the pupil to appreciate his opportunities for service and to give him a vision of what it means to be a Christian.	Teachers' Text Book—Part I, II, III, IV Pupils' Book for Work and Study—Part I, II, III, IV (With picture supplement)
INTERMEDIATE			
First Year	13 to 15	To lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service. The central aim of these biographical studies for the first and second years is religious and moral; but the religious and moral emphasis in these studies will not lead to any neglect of the historical viewpoint, as these characters are generally makers of history, and cannot be satisfactorily presented without the historical setting as a background.	Lessons for first year prepared by MILTON S. LITTLEFIELD Teachers' Text Book—Part I, II, III, IV Pupils' Text Book—Part I, II, III, IV (With maps)

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In order that the truths taught may be assimilated and the spirit and qualities of Christian character developed, various forms of self-expression are suggested, beginning with simple hand-work done by the little child, and culminating in important lines of Christian service possible to young men and women.

The series of lessons for each year begins in October, and the work that is essential to the completion of the aim and the integrity of the course as a whole, is found in the nine months corresponding to the public school year—October to June. The lessons for the remaining three months of each year are valuable in themselves, and either supplement the work of the preceding months, or prepare for that of the following year.

The courses for each grade or year are permanent and will be available for use in the same grade with successive classes each year.

The Lessons for the Summer Quarter beginning July 3, will prepare the school for the greatly enriched course beginning October 1. Send today for order blanks and samples.

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